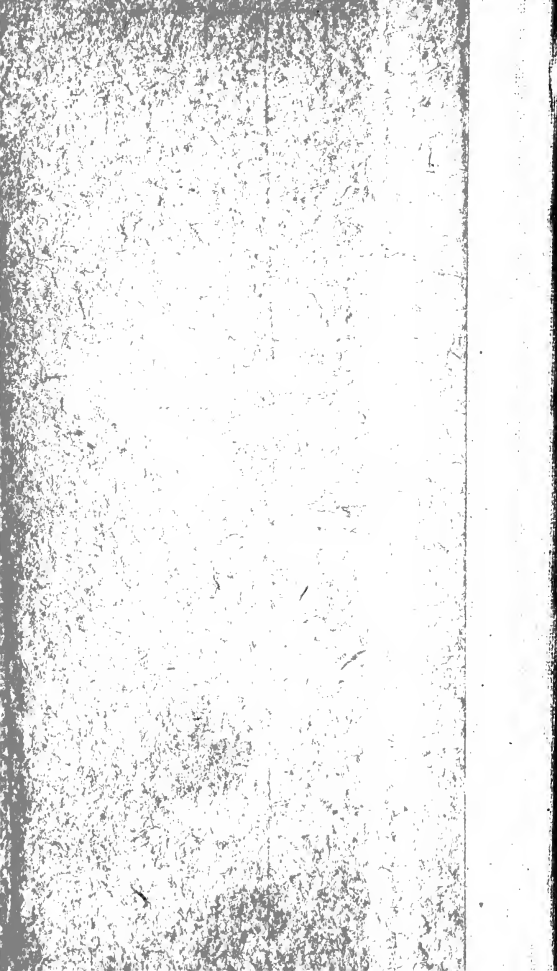


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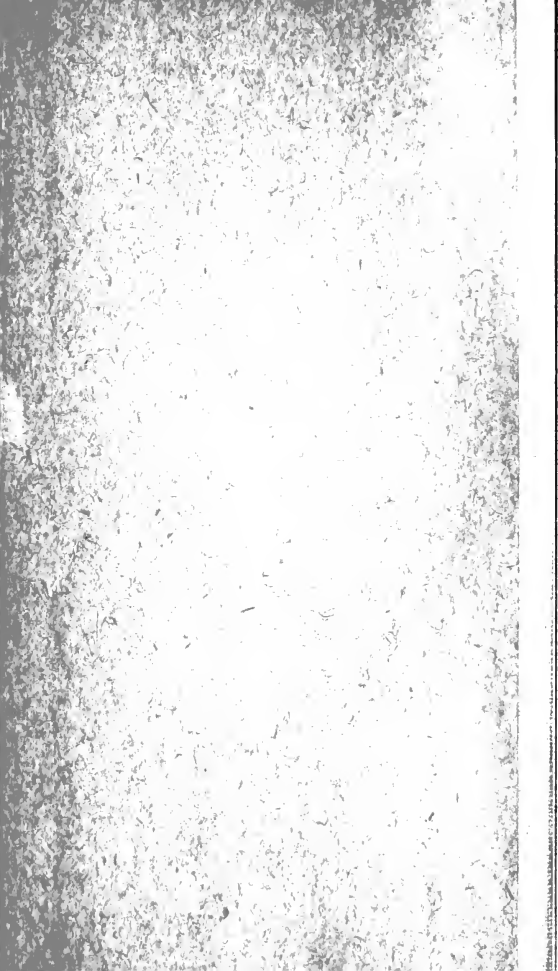
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Arnold

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AN







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*Don't you think I know them little Abs?
I tho't I should beat McArnold out.*

JOSEPH A.C. PRAY.

AN

ASTONISHING AFFAIR!

THE

REV. SAMUEL ARNOLD

CAST AND TRIED FOR HIS CRUELTY, THOUGH
HIS CAUSE WAS ADVOCATED IN A MAS-
TERLY MANNER, BY THE RIGHT HON.

JOSEPH ALMON CLARK PRAY,

THE MOST ABLE AND ACCOMPLISHED ATTOR-
NEY, WHO " WAS DEAD AND IS ALIVE
AGAIN, WAS LOST AND IS FOUND."

BY PHILANDROS.

Why sir, till you can fix the degree of obstinacy, you cannot fix the degree of severity. Severity must be continued until obstinacy be subdued.—*Dr. Johnson.*

Chasten thy son while there is hope, and let not thy soul spare for his crying.—*Solomon.*

CONCORD :

PRINTED BY LUTHER ROBY.

1830.



16653

TO THE READER.

HERE we see a minister of pretended orthodoxy ministered unto with a witness. We see a man who has pretended so much tenderness, guilty of what !! Unutterable ! untold ! The man who has said so much about children, and never had any of his own.—The man who has written so much in their favor, “whipping one to death,”—indicted by the Grand Jury, and now undertaking to justify himself ! In short, here we see so many opposite, remarkable, strange, curious and unaccountable things, that no one can help reading it, who knows *how* to read.



AN

ASTONISHING AFFAIR !

BEHOLD a new thing under the sun
—one, peculiar and alone—without a
precedent, and without a parallel.

O man ! thou hast given rise to an
influence, which, like the pestilence of
death, has gone abroad upon the four
winds, in every point of compass ;
hurried by every concurrent breeze ;
enraged by feeble opposition ; carry-
ing away the barriers of truth, and the
foundations of duty ; rapid as the light-
ning ; dreadful as the mighty union
of seven thunders ; violent and over

Many causes have concurred in producing the recent astonishing excitement. The correction of the child, was only the occasion which was improved by some, for putting these causes in successful operation.

No wonder the public were excited, and let forth their indignation against the minister, when they heard the following

REPORTS.

He whipped the child so bad that it took three hours to dress his wounds.

His shoes were filled with blood, and run over in a puddle on the floor.

He was beaten till you could see his bones.

It took two or three physicians two hours and a half, to pick out pieces of the shirt which were beaten into his back.

He was expected to bleed to death.

He had fits, and was not expected to have his senses again.

The child is dead. There are no words about it. I was at the funeral—I heard the sermon—I saw the corpse, and I saw the child laid in the grave.

As to the truth of these reports, the *last* is as true as any of them; and it is also as true as a multitude of others, which have been put in circulation.

Indeed, such was the aspect which this affair assumed, immediately on its leaving the doors of the minister, (and that from some other cause than its own native features) that almost every one, at first, was prepared to look upon it through a magnifying glass, in which every passion and prejudice contributed all their false colors, to deceive the sight, and pervert the judgment.

Those who looked upon the case through this glass, and would not stop to consider the circumstances, felt the

check of nothing to prevent them from receiving the most unfavorable impressions, and spreading them abroad in every direction, increasing in their own peculiar compound ratio. It was not the correction itself, but the false reports respecting it, which produced such dreadful commotion in the public mind. The correction was eagerly laid hold of, and improved, or rather perverted, as an occasion for manufacturing falsehoods, with newly improved machinery, and giving them forth at wholesale, and retail, quick and cheap, in proportion to the demand.

But while I say that the public commotion was not produced by the correction itself, but by false reports respecting it, I do not ask any one to receive this statement merely on the authority of one individual. I will immediately introduce the petition to the Court, from Mr. Arnold's Church and

society, in which twenty five male members who lived nearest to him, and the mother of the child, say : “ We believe that Mr. Arnold acted conscientiously in inflicting said punishment ; and that he did it out of pure motives for the good of the child ; and if he has erred, it is an error only in judgment, and not in design.” And they also say : “ We confidently believe that had the grand jury had knowledge of all the facts and circumstances relative to said case, they never would have found a bill against Mr. Arnold.” In this petition also, fifteen who called, for the purpose of seeing the child, on the next day after the correction, say : “ We found him so well, sprightly, and active about house, that had we not heard of the occurrence, we should not have suspected any indisposition from the conduct or actions of the child.” The mother also, gives in a distinct and separate

testimony in defence of Mr. Arnold, her friend and benefactor. The petition is signed by all the members of Mr. Arnold's Society living within two miles, except one who afterwards forwarded a petition in his own name, and one, (a decided friend of Mr. Arnold,) who was providentially absent from town. After the petition, five letters are introduced, which also show how the relatives of the child, and others, feel respecting Mr. Arnold's conduct. The petition is as follows :—

To the Honorable Justices of the Superior Court and Attorney General of the State of New-Hampshire, Greeting.

Whereas, information has been received in this place, that a bill of indictment has been found by the grand jury at their present session, against the Rev. Samuel Arnold, of this town, for the abuse of a child who was his adopted son, by the name of Joseph Almon Clark Pray, son of the widow

Margaret Pray ; and whereas, from the reports which have been in circulation, we fear the matter has been greatly exaggerated ; therefore, we the subscribers, members of the said Mr. Arnold's church or society, and living in the immediate vicinity of Mr. Arnold's residence, and having had the privilege of a thorough inquiry into the circumstances relative to the case, we believe that Mr. Arnold acted conscientiously in inflicting said punishment, and that he did it out of pure motives, for the good of the child, and if he has erred, it is an error only in judgment, and not in design. Therefore, we, the within subscribers, would humbly request your honors to take this matter under consideration, and, if consistent, to dispense with said case without a trial ; as we believe it would be for the peace and prosperity of this society, and the peace of the community at large. And we further state, that we

confidently believe, that had the grand jury had knowledge of all the facts and circumstances relative to said case, they never would have found a bill against Mr. Arnold. [Signed by]

Margaret Pray, [the mother of the child ;] Amos Hodsdon, [the uncle of the child ;] Benjamin Pray, [I was at Mr. Arnold's the first after the correction of the child.] Ebenezer Hodsdon, Thomas Hodsdon, Nathaniel Ambrose, Nathaniel Ambrose, jr. Thomas Peavey, Jonathan Ambrose, William Nichols, jr. Charles L. Pray, Benjamin Pray, jr. John Moulton, jr. Edward Grant, James Nichols, John Desmazes, Levi Perkins, James G. Leavitt, William Moulton, Joseph Fernald, Joseph Hobbs, Henry Smith, Levi Smith, Daniel Smith, John Smith, Jr.

P. S. We, the subscribers, believe the matter to have been exaggerated, and that it at first appeared much worse than it was in reality, from the circum-

stance that the very next day we were at Mr. Arnold's, (and some of us early in the day) for the purpose of seeing the child, and found him so well, sprightly, and active about house, that had we not heard of the occurrence, we should not have suspected any indisposition from the conduct or actions of the child. (Signed by)

Benja. Pray, [I was at Mr. Arnold's in a few minutes after the correction of the child.] Ebenezer Hodsdon, Thomas Hodsdon, Nathaniel Ambrose, Jonathan Ambrose, William Nichols, jr. Charles L. Pray, John Moulton, Nathaniel Libbey, John Desmazes, Wm. Moulton, Daniel Smith, Henry Smith, Levi Smith, John Smith, jr.

The subscriber would further state, that said child has ever stated that he knew how to spell and pronounce the word for which he was corrected, and that the reason why he did not, was because he was, or felt, contrary, al-

though I doubt not but he has been questioned an hundred times by various persons, and he has ever vindicated Mr. Arnold's conduct in punishing him as he did. And upon questioning him myself, why he did not before submit, he answered he thought he should beat Mr. Arnold out. And it was very much against my will, to have any complaint entered about it.

MARGARET PRAY,

The mother of the child.

Attest, DANIEL SMITH,
JOHN SMITH, JR.

Ossipee, January 25, 1830.

*A Letter to the Hon. Mr. Sullivan of
Exeter.*

Ossipee, February 6, 1830.

Dear Sir,—

Though I did not join in the petition you received from this church and Society in behalf of the Rev. Mr. Arnold, in relation to my grand-son Joseph A.

C. Pray, yet I do hope my name will not have the less weight in this important case, in consequence of being given in at this time, and alone. I would now most cordially join to obtain the the object of said petition. And now, dear sir, if you can possibly prevent this prosecution of my Rev. Minister, from proceeding any further, or prevent it from hanging any longer in fearful suspense, I do most earnestly desire that you would do it immediately. This would relieve our church and society from great and painful anxieties, and my minister from the consumptive pressure of this unhappy affair. I believe that said Mr. Arnold, in the severe correction of the child, had his best good in view, and did it with the purest motives; and, after having given the peculiar circumstances a more mature consideration, I am not prepared even to say, he erred in judgment. So far from having indul-

ged *angry passions* in the correction of the child, I am now inclined to think that the child took advantage of his *constant mildness*. I believe the said prosecution to be a *most malicious one*, and the indictment to be an *unfounded libel*, on the character of my minister, and obtained without the assistance or countenance of any of the relatives of the child ; and such, sir, as cannot possibly be regarded but with decided disapprobation by yourself or the supreme court.

We really wish that people in neighboring towns, would not feel so much in haste in prosecuting our minister for any real or supposed injuries done to us, as to leave us nothing to do but to contend with them for their interference. We cannot thank them for *such* kindness and sympathy.

With all respect, I am yours, &c.

ICHABOD HODSDON,

Grandfather of the child.

A letter to the Rev. Mr. Burnham, Secretary of the N. H. Missionary Society.
Rev. and Dear Sir,

At the request of several of the society, I hereby write to you relative to our present situation. You have no doubt, ere this, heard of the unhappy occurrence which took place here about the middle of January last; and no doubt you have heard the matter greatly exaggerated. A few days after the occurrence took place, Mr. Arnold and others thought best to call a meeting of the society, and ask the ministers and others to attend from the neighboring churches, on Friday, the 29th day of January; and it was thought best to send for you. Accordingly brother Ebenezer Hodsdon, was sent to solicit your attendance. But the inclemency of the weather, and the difficulty of travelling, prevented his going clear on to Pembroke; and such was the state of the travelling and

the severity of the weather, that but two ministers, Rev. Mr. Smith of Sandwich, and the Rev. Mr. Adams of Newfield, Me. and two delegates, attended. When the meeting commenced, it was thought advisable to hear a statement of the facts in the case, which appeared about as follows:—

Mr. Arnold, soon after he removed to Ossipee, took a child of the Widow Margaret Pray, a boy of between four and five years of age, who was given to him as his own, and whom Mr. Arnold adopted as his son. That Mr. Arnold took unwearied pains to improve and cultivate his intellectual and moral powers. The child is one of uncommon promise, and seems to have the maturity of one much older. That he was generally very obedient and pleasant ; but occasionally, he is very stubborn and obstinate, and would not read, when desired, those words with which he was most familiarly acquaint-

ed. That on the morning of the 16th day of January last, he was requested to read where he had with ease some weeks before, but would not. That Mr. Arnold, after much entreaty and threatening, could not prevail with him to obey him, and he proceeded to whip him until he did ; which occasioned a very severe whipping. But the child, the next day, was about house, and so well, as was stated by many of the society who were in, that had they not heard of the occurrence, they should not have suspected any indisposition from the actions and conduct of the boy. The excitement was at first very great ; but, hearing the facts, a large majority of the society present, viewing the matter (if he had erred at all) to be only an error in judgment, voted to sustain Mr. Arnold as their minister. But some were disaffected. Our society was small and feeble before, and now if we lose but a few, it will

still enfeeble us. In our present situation, we want the advice of all our friends, and *yours* in particular, as we consider you in a special manner more competent to advise ; as we do not wish to do any thing to disaffect the Missionary society, or hurt the cause.

JOHN SMITH,

Clerk of the meeting.

To the REV. MR. BURNHAM, *Pembroke.*

Ossipee, February 10, 1830.

*A Letter from Deacon Hodsdon and son,
to the Rev. Mr. Burnham, Secretary of
the N. H. Missionary Society.*

Rev. and Dear Sir,—

We are obliged to you for your kind and anxious letter, and for the interest you manifest in the welfare of our church and Society. You desire a statement of the facts respecting our recent difficulties, but this, sir, is a difficult task, because the facts are so many

and it is so important that they should all go in connexion, in order that the whole truth may be known. For your information on this subject, therefore, we do, with the utmost confidence, refer you to our reverend minister. The facts are familiar to him, and we have no fears that he will misrepresent the case.—As to the conduct of our beloved pastor, during this severe trial, it has been a pattern, of meekness, gentleness, faith, patience, and christain endurance, well worthy of our imitation; and, if improved as we could wish, will be productive of the happiest results. As to our feelings towards him in view of his conduct, if the grand-father of the child may not be permitted to say much, without being complained of, he can say that many *others* say, as our minister says of his people, that they love him more, feel their confidence in him increased, and their attachment strengthened. And if, before our diffi-

culties, there is no room for the increase of these good feelings on our part, we have certainly none the less, and don't wish to have. But we do believe that it will be more useless than ever, for any to exert themselves to set us and our minister at variance. We hope to watch the more against this for the *future*, and it is really hard for any to deny us the common privilege of repentance for the *past*.

As to the *place* and *manner* of the correction, about which so much noise has been made, it was very natural to take the child aside a little from the family, and the cellar was light and perhaps as comfortable, as any other apartment in the house, where fire was not kept. We have seen pieces of the sticks, and we are now satisfied it would have been of little use to whip the child with such rods, through the clothes. Mr. Arnold states, the horse-whip was never before called into the

service, and would not have been at the time it was, had not the boy manifested an expectation to gain his point because the sticks were small, and brittle, and broke up so fast. But we do hope the child is now subdued, and will ever conduct so as to gain the approbation of his adopted father and mother, his friends, and all whom he may form an acquaintance with. And we are thankful to God, and grateful to Mr. Arnold, for his kindness and uncommon attention to the fatherless and the widow. We understand the happy effects of the correction on the child are abundantly manifest. We have learned that Mr. Arnold has not found occasion to correct him since, except with a word and a look. And the mother testifies, that there has been so much pains taken with the child to improve his manners and behavior, that there is as great a difference in his appearance, as in a person changed

from nature to grace. And it is said that he is as much more cheerful, happy and interesting than before, as he is more obedient.—With much respect and affection, we remain yours, &c.

ICHABOD HODSDON,
Grandfather of said child.

AMOS HODSDON,
Uncle of said child.

To the REV. MR. BURNHAM, *Pembroke.*

A Letter from Mrs. Arnold to Mrs. ———

Ossipee, March 22, 1830.

Dear Mrs. ———

Knowing your circumstances were such that you could not conveniently go abroad, I called on you the other day as a friend, and I expected you would treat me in a different manner from what you did. When I left, indeed, you invited me to call again, and desired that I would not forget you. You may be assured, my dear

friend, that I shall not forget you, for I *cannot*, if I would. I think frequently on what you said to me with respect to Mr. Arnold, the child, and the correction, and it distresses me exceedingly. I cannot see any reason or propriety in your remarks. Let me mention one, which I think is a fair specimen.— You said that you heard the poor little creature *screech* and *scream* so, for *two nights*, that you could not sleep. All this, while our dear son was taking sweet repose in sleep! I do not know that he lost one moment's sleep, by the correction; and it is really a pity that you should. But is not your *imagination* running away with you? Do you really *mean* that there ever was a night since Almon lived with us, when you could hear him screech and scream? If you mean any such thing, I must be permitted to say, *I do not believe it*; for *I never did*, and the sound must have come to *me*, before it reached *you*. But

I suppose that your meaning was *this*: *you seemed to imagine that you could hear our adopted son cry!* But this did not make it so. And have you not imagined other things, respecting Almon, which were not true? I must think you have. How much more likely a person would be to imagine many other things than the one just mentioned. And you must not think it strange, if I have more confidence in what I *saw*, and *heard*, and *felt*, than in your imaginations. *I know all the circumstances respecting the correction of the child, and I am confident that it was Mr. Arnold's duty to make the child submit and obey.* He tried to do this in many different ways, and for a long time, before he began to use the rods. But he could not subdue the child by any of these means. He then told the child that he should whip him till he would mind. He accordingly did it. And I confidently believe that Mr. Arnold did his *duty* in the correc-

tion, and nothing more. I have *no doubt* of this, and I *never* have had, whatever has been *reported* about my disapproving of Mr. Arnold's conduct in punishing the child. Three of us were present, during the whole of the affair, and we know the circumstances; and many others not belonging to our family, unite with us in believing, that Mr. Arnold did *right* in subduing the child as he did. After the correction, the child immediately ate a *hearty breakfast*. He ate more than *all the rest of our family together*. There is therefore much reason and propriety, and consistent sympathy, and christian tenderness, in the conduct of our beloved church and society, in sympathising more with their *minister*, who has been the principal sufferer, than with his *adopted son* who occasioned all the suffering, by his own *stubbornness*. When we ourselves, and so many others, believe that a most *self denying* and im-

portant duty was discharged by Mr. Arnold, in the correction, and when the *child* and his *relatives* are satisfied and grateful to us that we felt such anxiety for his good, as would not yield till he obeyed,—in such a case, I say, it would be proper for *others* to be silent, at least. There are some to be sure, of whom we do not expect silence. We do not ask it. We are willing that people should act out their feelings on this subject. We have the comfort of knowing that whatever we may suffer in this case, it is for *conscience*' sake. It is for our *kindness* to the *fatherless* and *widow*, that we suffer, and for doing our *duty*. And we had rather have the testimony of conscience, the support of the scriptures, and confidence towards God, than every thing else.

I have said this much, my dear Mrs. — not because *I* have been accused by you or any other person ; but I have said it, to bear my testimony to truth

and duty. I cannot be indifferent, when I see my husband suffering so much *wrongfully*, and even from those of whom we should expect better things.

Do not take offence at my freedom, my dear friend, for we have not a hard feeling towards you; but I have written this letter from a sense of duty, wishing to treat you with all the plainness and christian candor, that I could wish you to exercise towards me, if I were placed in your situation.

Receive this, from your most affectionate friend,

ELIZABETH T. ARNOLD.

P. S. We have not had to punish Almon for any thing since the correction mentioned above, for he has been as obedient and happy as any child I ever saw.

*A Letter from Miss Pamela P. Smith,
to her sister.*

Ossipee, March 25, 1830.

Dear Sister,

Knowing the intense interest you feel in my welfare, I not only consider it duty, but a privilege, to make you acquainted with my situation and prospects. You have probably looked, with much anxiety, for my return home, in consequence of the evil reports which have been rumored abroad respecting the Rev. Mr. Arnold, my instructor, in whose family I reside. And to relieve your feelings, I will give you a brief sketch of the affair.

On the morning of January 16th, Mr. Arnold was instructing his adopted son, as usual, and he refused to pronounce a very easy syllable, composed of two letters only, and manifested great obstinacy and sullenness. Mr. Arnold adopted various methods to gain submission and obedience, but all

to no purpose. It was so plain that his disobedience was purely wilful, that it left no room for a doubt. He could read, spell, and pronounce, words of four syllables, with ease and fluency, weeks before. Moreover, he told Mr. Arnold repeatedly, when questioning him why he did not mind, that it was because he felt contrary ; that he knew how to pronounce the syllable, but did not mean to mind ; and once, he replied that he was determined not to obey. All the while, he expressed such stubbornness and angry passions in his looks, as clearly evinced that his lips were uttering the feelings and sentiments of his heart. After spending half an hour, in commanding, using gentle measures, and trying to persuade, and finding that submission was not to be obtained by such means, Mr. Arnold told him that he should whip him till he obeyed. And although the stubbornness of the child

was almost incredible, yet such was Mr. Arnold's anxiety for his welfare and best good, that he pursued punishment until its object was obtained, notwithstanding the self-denial which he had to practice, in performing a duty so exceedingly painful to his tender feelings. There is unquestionable evidence that Mr. Arnold did right in the correction of the child. The child ate a hearty breakfast immediately after the correction and did not lose one meal of victuals by means of it.

Thus you see that there are many who feel themselves under no restraint, either from principle or honor, to wait till the minister deviates in the least from the path of duty, before they pour upon him their calumnies in profusion.

The complainant and witnesses, to say the least, were in this case busy bodies in other men's matters, and the

relatives of the child have never approved of their meddlesome conduct.

The lawyers who reside in this town, and some from neighboring towns, and many other influential gentlemen, have manifested feelings on this occasion which will not only ensure them the esteem of Mr. Arnold and his numerous friends, but the applause of a candid community, as far as facts are known. The mother of the child and his other relatives, the church and society, and many others who are acquainted with the affair, have sympathised with Mr. Arnold in his affliction, and have done all in their power to promote his happiness, and his conduct since, has been such as to excite their admiration and strengthen their attachment.

The church and society here, though small, are unusually interesting, and our situation is as pleasant as at any

former period ; so that the probability is, that I shall not return at present.

With much love, I am yours, &c.

PAMELIA P. SMITH.

MARY ANN S. SMITH.

A SUPPOSITION.

Let us suppose, that while the minister and others really believe he did his duty in the correction of the child, he in reality did wrong, and is blameable. Suppose this, I say, and we have a theme of uncommon interest, and O, the height to which it rose, and the depth to which it sunk ; the breadth to which it expanded, and the length to which it went ;—the ease with which it travelled and the speed with which it rode ;—the wings on which it was borne, and the tongues it employed ; the joy of some, and the sorrow of others ;—the fear and the indignation ;—the supplication of friendship and the revenge of enmity. All

this because some believe the minister did wrong and is blameable. Is it such an uncommon thing for people to do wrong, or do some cast stones in this case, who are not without sin ? Or is it so uncommon for *ministers* to do wrong ? I am really inclined to think it is not so *common* as I have before supposed ; for if it were, it would not be regarded as such a wonderful occurrence when it is thought that one has stepped aside a little from the path of duty. But verily there are many who believe, that, in this affair, the minister has *not* stepped aside from the path of duty. And he testifies, that he never did perform an act more self denying and painful, or one in which his convictions of duty were clearer or stronger, than in the severe correction of his adopted son. But however innocent he may be in his own opinion, or that of others, in relation to this affair, it has rendered his residence a

place of more wide spreading, long lasting, and deeper interest, than he could ever before have anticipated. Nor would we abate, but increase the interest, and speed the truth to the ends of the earth.

Indeed, such has been the excitement concerning him and his conduct, that over the very spot where he lives, we would have the poles of the earth brought together, and the opposite sides of the globe folded up as a garment, that from thence they might receive the truth ; and then, with all the elastic power of nature, aided by that of cohesion, attraction, and repulsion, retire again to their own place, and retiring, spread the true intelligence of the whipping, as far as falsehood is known, or man exists. It may well be doubted, yea it is doubted, whether the state of New-Hampshire, or any other state in the union, can furnish an instance, in which the bosom of

friendship has been convulsed, and the church of God rent with more violence and pain, or the hosts from without rallied with more dexterity, than in the case which has been described. It was like the bursting of the cloud, charged with thunder and lightning, and tempest, or like the frightful eruption of a volcano, fraught with liquid fire. Let no one think that I paint this scene too highly, for it sets all my powers at defiance. I stood in the centre of the area, and saw, and felt, the convulsive movements, and heard the peals, and took the fires, and received the shocks from every quarter. Let the locks scorched with lightnings, and the bosoms rent with thunders, testify if I misrepresent or too highly color.—Let them tell if there is any danger of poetic license here. The scene has left its register in the memory, and its traces in the heart, which will not soon be obliterated.

But it should not be forgotten, that there is no action of any man, however good, nor any trait of christian character, which cannot be misrepresented, and perverted to evil purposes. And some, at different periods of the world, have shown their dexterity and skill in this ungenerous enterprise. But, in so doing, they have merely produced temporary squalls, which have served to clear away much stagnant air and pestilential vapor. A more salubrious state of atmosphere has followed, in which one could breathe more freely and safely, and the result has been, a more perfect and permanent state of health.

Mr. Arnold, it appears, was called, under very peculiar and remarkable circumstances, to discharge a most disagreeable and important duty, in the severe correction of the beloved son of his adoption. The command was plain, and very easy to obey ; but the

child refused to do it ; not because he *could* not, but because he *would* not. Mr. Arnold knew that it was wilful disobedience, and without excuse ; and therefore out of love to his son, and for his highest good, told him that he must obey, or that he should punish him until he did ; and he kept his word. He obtained submission and obedience. But a particular account of this affair, will be given in its proper place.

After what has been said, by the church and society, by the mother, the grandfather, and other relatives, of the child, and by Mrs. Arnold and Miss Sraith, Mr. Arnold may surely be permitted to speak for himself, as he is called upon to do, in a manner, and by circumstances, which forbid his silence. In discharging this duty to himself, to the church, and to the public at large, he will give us a faithful and particular account of his

**REASONS FOR TAKING THE CHILD,
&C. &C.**

If I may be permitted to speak for myself, on this deeply interesting subject, I will say, I did not take the child because of the overflowing abundance of my table, my basket or my store. It was not because of any fullness in my pecuniary treasures, which needed a drain to conduct them off. It was not because I had either time, or attention, or patience, or wisdom, or prudence, to spare. It was not because I had a heart so full of love or hatred, gratitude or revenge, that it labored and sought for objects on which to vent itself, or by which to let forth its overflowings. I would not be governed by such feelings that I could not rationally hope for the company and smiles of the Savior. I would not be misled or unduly controlled by the intellect or the heart. But I trust that I am possessed of the

common feelings of humanity, and, like others, sensible of tender emotions when I behold the sorrowful or the unfortunate

There was a time, when my attention was particularly arrested by the condition of the fatherless and the widow. My heart was moved by the widow's dejected countenance and plaintive story. I saw her tears, and the condition of her son. I had a heart of pity, and was moved to relieve. It was evident that the bowels of the tender mother yearned over her fatherless son ; and that her hopes and fears, her joys and sorrows, her comforts and cares, gathered around him ; and, returning to her bosom, like wave upon wave, urged each other onward in their tumultuous course.

I therefore took her son from the maternal embrace, to lighten the burdens, to diminish the sorrows, and to increase the joys of widowhood ; to

lift up her heart and to animate her hopes. I knew, by experience, what it was to be a fatherless child, when young and tender ; and I had heard my mother speak of the condition of a widow.

I have seen the tears trickle down her cheeks, and every feature give utterance to the emotions of her heart, when, in retired absence of mind, she gazed with anxiety upon me, her son, and saw me exposed to all the storms of life, and woes of death, without a father or paternal friend, to lead me forth and defend me.

But her corrections, occasionally severe, I remember with no less gratitude or tenderness than the rest. And whatever I have done in this case, for the worthy objects of special attention, will not, I trust, fail to bring its reward. Nay, I am sure of it ; for my security is good. It is found in the records of the Most High. “ He that hath

pity upon the poor, lendeth unto the Lord ; and that which he hath given, will he pay him again." (Prov. 19, 17.) " He doth execute the judgment of the fatherless and widow." (Deut. 10, 18.) " Cast thy bread upon the waters ; for thou shalt find it after many days." (Eccl. 11, 1.)

FEELINGS HE AWAKENED.

Feelings of tenderness towards my adopted son, I have always had, though not that tenderness which forbids the exercise of salutary discipline or parental authority—even severe it may be, when circumstances seem to demand severity.

My most kindly feelings have gathered around him. In him my most exalted hopes of usefulness have centred. As my imagination has winged its way into futurity, and traced his progress in physical improvement, and in

mental and moral culture, I have never thought of comparing him with myself. I have sought, prayed, hoped, and expected for him, better and greater things:

I seem to see him rising in the hall of legislation, or pouring forth his eloquence at the bar, in firm and melodious tones—distinguished as a scholar, statesman and moralist ;—or no less distinguished as a minister of Jesus, waving the gospel banner, and rallying around the standard of the cross his fellow men, by giving firm and decided utterance to the law, and a *certain* sound to the gospel trumpet.

I desired for him not only the more important, substantial and useful qualifications of this life, and a preparation for heaven, but the less important which are highly ornamental and valuable, I did not forget.

I wished him fancy's golden wing,
Imagination's rapid flight ;

And taste, to paint what'er he saw,
In beams of pure etherial light.

I desired him every thing interesting, useful, and subservient of his happiness—every thing lovely, praiseworthy and of good report. I would have “every motion grace, and every accent, persuasion.” If I had loved him less, and felt less anxious for his highest good, and had entertained less exalted hopes of the eminence to which he might be raised, and the good he might be instrumental of accomplishing, and the glory that would redound to God, and the happiness to himself flowing from a mind accustomed to obey ; I should have been less anxious for his submission. I never desired of him any thing like that cringing, abject servitude, which has little to hope, and almost every thing to fear. I never wished to see in him a proneness of countenance which could not look me in the face. But I wished to see a

countenance open and familiar; fraught with expectation; beaming with smiles, animated by hopes, and enlivened with joy. He was well acquainted with my countenance. He read it scarcely less than he did his book, and its language to him was intelligible. He could always look me in the face; but the look was at times less cheerful and confident, more restrained by conscience, less encouraged by expectation, more suspicious and fearful.

I did not wish to deaden the electric fire of his eye; but have it attempered with mildness. I would not diminish the energy of his system, but have it rightly directed. His "dance of spirits, and bound of vigor," often filled me with joy.

HIS USUAL APPEARANCE.

Did not his eye beam with intelligence? Did he not give utterance its

tone, syllable its time, and accent its place? Was he not forming, with increasing pleasure, habits of reading and study? Did not his cheek wear the rosy beam of health? Did not the sparkling eye, the animated countenance, bespeak joy and gladness? Did not his energy of body and mind, his ready and animated movements show that his necessities were supplied and his hopes encouraged?

When did he wish to leave me, and return no more? When was he glad of my departure from home, or sorry at my return? Ah! I see his eagerness at the window, his joy at the door, his hasty steps to me, and his kind embrace, exclaiming, "Mr. Arnold, I am glad you have come."

But this was one of the dreams of human happiness; and it was a pleasant dream, fraught with domestic joys, though not destitute of domestic trials.

ATTENTION PAID HIM:

During all the time he has been in my family, particular and great attention has been paid to his reading and spelling, pronunciation and accentuation.

When he first began to read in words of one syllable, the method adopted was to be very particular in having him read, pronounce and accent aright. After having done this, he was required to study and get the word so that he could spell it. Having spelt it two or three times, the one hearing him said, "Think of it; have it ready; I shall ask you to spell the word again presently." Accordingly, he was called upon in a minute or two, to spell the word again. This was done repeatedly. It was not unfrequently done four or five times.

This method, with little variation, has been pursued with nearly every word. The quantity read by the child,

I considered of little consequence. But to have him understand the subject as well as possible, and obtain the command of it, so that the words and ideas should not be useless lumber, or escape from him as fast as they were called up, but every one increase the stock of ready instruments and furniture, for all the various avocations of the mind. This I considered of vast importance. I supposed that his future vigour, accuracy, and compass of thought and of expression; the ease, perseverance and success of his mental application, would depend very much upon the fact, whether or not, when young, he learned to lay hold upon subjects with energy, courage and resolution. Whatever themes his mind was directed to, I wished him thoroughly to understand, so as to be animated by their inspiration, rejoice in his own efforts, and feel a suitable dependance upon them for all future suc-

cess in the art of acquiring, retaining and appropriating his knowledge.—The great object of the theory and practice of my plan was, to make my adopted son think closely, and think successfully, not having his attention diverted from the object of pursuit, by any scenes which might be passing around him. And I have pleasing evidence, that my plan and exertions have not been without success. Almon instead of saying, as he once did frequently, “I can’t,” is not discouraged, if at first he is at a loss for an answer; but he often says, with an animated look, “I guess I can think it out,” and, after some time, he fetches forth the result of his effort rejoicing.

I have frequently devoted an hour and a half, and sometimes two hours, in a day, to the instruction of my adopted son. It has also been common for others in my family to spend from an hour to an hour and a half, in instruc-

ting him. It is therefore probable that the time spent in his instruction, has not been much if any less than three hours a day, on an average, ever since he has been in my family. This statement has not been made hastily, or at random, but with much consideration and caution; and it is believed to be correct, not only by myself, but also by Mrs. Arnold and the lady in my family.

Very particular attention has also been paid to his manners and habits; his personal, domestic, and moral conduct, and feelings.

To rear up a child we thought so promising—to cultivate, expand and improve the mind and the heart, was regarded by us all, as a most worthy and noble enterprise. It was made one of the principal objects of daily concern. Our hopes and fears, our joys, sorrows and prayers, gathered with lively interest around him, and ascen-

ded on the wings of devotion to the father of our spirits, When giving our attention to his physical mental and moral improvement, we considered ourselves as laborers not only for the widow and the fatherless, but also for the glory of God, for the prosperity of Zion, and for the highest good of our fellow men. We did not expect our reward immediately; and much less did we expect a prosecution for our labours. All this however, and more too, has come upon us, only because we were determined to do our best for the child; so unwilling to be disappointed in our hopes, and realize our fears, and so anxious to save from the control of stubbornness, all that he was, and might be, and all that we had done for him and intended to do. But we have not received this unsuitable recompence from the fatherless or the widow, but it is principally from strangers, for whom we desire better things in return.

PROGRESS HE MADE.

It is acknowledged, I believe on all hands, that he has made great improvement in many respects, particularly in reading and spelling.

When he came to live with me, on the 8th of last October, 1829, he could not pronounce any of his abs, and frequently miscalled his letters. I made use of the edition of Websters Spelling Book, published in Boston, 1819; and pursuing the method I have before mentioned, in about twelve weeks he got to the end of words in four syllables, upon Page 32; reading and spelling according to the before mentioned method. At this time, his mother put into my hands Hough's second edition of Kneeland's Spelling Book. Wishing he might have his little words familiar, I commenced with him in this, at the beginning of monosyllables, and let him read on more rapidly than before, spelling him occasionally and

giving him lessons of three or four words, to get so as to spell any, or all of them, as he might be asked. For about two weeks, I went on thus with him, till we came to the middle of the 30th page, where we met with the word *gutter*, and both had the misfortune to fall in and get mired, as may be seen in the account of this affair.

DIFFERENT METHODS OF CORRECTION.

It has always been my object to render the way of obedience, both in appearance and reality, as easy and pleasant, but that of disobedience as difficult and unpleasant, as possible. Accordingly Almon when disobedient, was denied the privilege of sitting with us as usual at the table, and partaking the niceties which it occasionally furnished. In such a case he ate by himself, at another table, or left the

room, and remained until he was called for, as we thought proper. This was the most common correction for smaller offences, and was found to have a very good effect.

In a very few cases we sent him into the cellar, to remain a certain time, but to little purpose.

Although the use of the hand upon the ear is a very ready and with some a very common correction, I did it but seldom, and lightly. I do not recollect doing it more than three or four times.

At one time, when, on account of uncommon negligence and forgetfulness, or some more guilty cause, he either could not or would not pronounce a very little and easy word, and I thought his mind needed a stimulus that would be effectual, I directed him to go out and ask the horse what it was. He did it, though very reluctantly. I then

asked him what the horse said. He said the horse did not know. I then told him to go and ask the cow. When I asked him what the cow said, he answered, that the cow did not know. I then told him that they were just like him about the word, for he did not know.

This rap of assailing the principle of pride, took effect and quickened the intellect.

A word and a look generally answered the purpose for the little faults.

As I am called upon in this case, and have resolved, to give an exact account of every method of correction used with my son, this must be my apology, if one is necessary, for relating among the rest a correction somewhat ludicrous.

One morning when he had told me something that was false and the time drew near when he usually went out for necessary purposes, I had his com-

mon suit of clothes exchanged for another, suggesting that one of the buttons needed a little attention, which was really the case. Having done this, I was now prepared to show him one of the difficulties attending falsehood. He presently asked me if I would please to unbutton his clothes; but I asked him if he had not told me a *lie* that morning? He said he had. I then asked him, how I could know that he really needed my assistance? He said he could not tell. I then sent him to a second person, and a third, and he found the same difficulties in the way;—neither could he tell them. He then came back to me, nature pressing her demands and his troubles increasing; but his ingenious mind could not yet discover any way by which I could certainly know that he needed what he requested. I then embraced the opportunity to impress upon his mind this fact. If he told *yes* he would

not be believed when he told the truth. This lesson was remembered and will not soon be forgotten.

We also, not unfrequently, found it necessary to use the rod of correction, though we intended to use it according to the scriptures, and not in violation of their authority. At one time when I had occasion to use the rod, I immediately conversed with him about his conduct, and then we both knelt down by the bed-side, and I prayed for him, in language which he understood, and remembered, and has sometimes mentioned to others, in giving them an account of this singular correction; in which the rod, conversation and prayer were used in connexion, not only in reality, but in appearance also.

This is a true and faithful account of all the different methods of correction employed in relation to Almon.

CHARACTER OF THE CHILD.

I would sink before I would rise, by misrepresenting the character of the boy I love. . It is not the occasional acts of obstinacy, occurring once a fortnight, that determine general character. It may therefore be said of Almon, since he has been with me, that he has been a good boy, a most interesting child. For one of his age, he is uncommonly large, vigorous, muscular, bold and energetic. He is not inclined to halt, and hesitate, at trifling difficulties ; but rather disposed to encounter them, and surmount or bear them away. His mind is strong ; his understanding sound and clear ; his memory retentive, and his reason ever operative. He is sensibly alive to kindness and attention ; grateful for favors, and well disposed to make seasonable and suitable returns. As to his disposition to obey, in general, he is uncommonly ready faithful. In

all the families of my acquaintances or relatives, I have never known a child who usually practised such ready obedience as Almon yields me. He was to me and my family an object of much affection and interest. But though all this may be said with perfect truth and consistency, yet it is well known that he manifested great obstinacy occasionally—a determined disposition to have his own will, without yielding to superior authority or influence. This disposition was “growing with his growth and strengthening with his strength,” and coming forth on particular occasions with more prominence and effect. He knew it was not right ; and would occasionally, of himself, speak with sorrow of these unhappy seasons. But still, the evil existed, and threatened a most disastrous influence over himself, and others, if he should live, controlling and perverting his fine talents, and many

amiable qualities, to the service of occasional unyielding stubbornness—a determined self will. This

PARTICULAR TRAIT IN HIS CHARACTER

Sometimes retarded, for a day or two, his progress in useful instruction, and rendered his society much less agreeable. The evil, I had no doubt, however, might be cured, without even suspecting that it would take long, or be attended with any permanent injury, but with present and everlasting benefit to himself and others. But as yet, previous to the severe correction, I had never punished him when I took the stand,—“ You shall obey, or I will whip you till you do.” I clearly saw that a firm stand, and a direct encounter like this, was necessary for the best interests and usefulness of the child. But I had often resolved, and I maintained the resolution, that I would not

take this stand, except in some case in which it was plain as it could be, that the reason why he did not obey, was not because he *could* not, but because he *would* not. When he should manifest a fit of obstinacy, and the case was so plain as to be beyond all doubt that the reason why he did not obey me was because he “felt contrary,” I resolved that I would then try the efficacy of this principle,—“You shall obey, or I will whip you until you do.” A case of this kind, occurred on January 15th, the day previous to the severe punishment. When I took my stand, he yielded and obeyed. He had not yet quite courage enough to withstand such an encounter. I thought he would have, to be sure, but I did not think he would so long refuse to submit. He certainly knew that I always kept my word, and did as I told him I would. Surely, thought I, this must be discouraging. But he knew

well that it made me almost sick to whip him, and perhaps he was encouraged to think that for this reason I should yield the point.

But I must give a particular account of the circumstances attending the affair for which I have been indicted.

THE MORNING OF JANUARY 16TH.

During two days previous to this time, Almon had been more than usually unpleasant and contrary ; consequently we had not let him come to the table with us as usual, but gave him his food at the same time, on another table ; except once or twice when we sent him out of the room, to remain until he was called. This was depriving him of a privilege which he highly valued, and it had been found to have a very good effect. But now his breast was too full to be relieved in such a manner. He felt too stubborn to be

subdued by means so simple, and measures so mild.

I called his attention to his book in the morning as usual. He found, or pretended to find it, rather difficult to read words which he had read and spelt weeks before, and not half as long, or hard, as others with which he was familiar. He met with difficulty particularly at the first syllable of the word *gutter*. I asked him what *g-u-t*, spelt ; but he would not tell me. I then asked what *u-t* spelt. He refused to tell. I then turned to the word *utter*, that he might not only hear but see *u-t* standing by itself. He was still disobedient. I then turned to his *abs*, expecting his pride would overcome his obstinacy so much, that he would pronounce *u-t*. It is the last word in the second line of lesson vi. I thought it not best to come down at once upon the disputed word, but chose rather to have him read till he come to it.

He read the first line of the lesson, and commenced the second ; but probably finding himself on the way to *u-t*, he stopped at *e-t*. The difficulty was now doubled ; *e-t* and *u-t* were both in the dispute. I asked him if he did not know what they spelt ; and he said he did. Then said I, why do you not tell me, Almon ? He said, “ because I feel contrary.” I then asked him if he did not mean to tell ? His answer was, “ No Sir.” I then gave him a stern, reproofing look, saying to him, you *must mind*. I also snappt his ears repeatedly, and used various mild measures to obtain obedience. But as he still refused, I asked him again if he did not know what *e-t* and *u-t* spelt ? He answered, “ Yes Sir.” Why then, said I, do you not tell me ? Because, said he, I feel contrary. And will you not tell me, Almon ? “ No Sir.” I went through with this same process, yet once or

twice more, I asked him the same questions, and he gave me the same answers ; still refusing to obey, and determined to have his will. And, I confess, I was determined he should *not* have it. I did not, by any means, think it *best* to let him have his will.

As the case was plain, and beyond all doubt, that he could most easily, but would not obey, I took my stand, on this ground, “ Almon, you shall mind, or I will whip you till you do.” He still remained unyielding. But I resolved to give him a fair opportunity to escape from my displeasure. I therefore laid his book open upon the table, and called his attention repeatedly to the little words, while I made preparations for the threatened punishment.

My rods were the tops or boughs of little birches, running to extreme points, as small as knitting needles, and perhaps the length of my arm.

Before I began to use the rods, he told me what *u-t* spelt ; but still, with no little sullenness, maintained his obstinacy about *e-t* and refused to pronounce it. I again asked him if he did not know how ; and he said he did. Why, then, do you not tell me ? “ Because I feel contrary.” Will you not tell me ? “ No Sir.” Are you determined that you will not tell me ? “ Yes Sir.” I then said to him,—I understand you, Almon ; I know what you mean. You shall not have your will ; if you do not pronounce *e-t* I shall whip you till you do.

. Now, Almon, understand me—I am going to whip you, because you will not mind, when you know you ought to do it. You say that you know what *e-t* spells, but do not tell me because you feel contrary, and you are determined that you *will not* tell ; and you say, that boys who feel so contrary

and will not mind, must be whipped, --and so I say.

I had before asked him, if he did not know that he ought to obey. He said he did. I had also asked him, what must be done to boys who felt and acted as he did, and would not obey ? He said, they must be whipped. Thus it is plain that he justified *me*, while he condemned *himself* to stripes. And his majestic mind, and towering will, would have looked down with utter contempt upon my littleness, cowardice, insignificance and want of integrity, and he would have felt at full liberty to trample under foot all rule and authority, throughout my family, had I shrunk from the contest, when he gave me such a challenge as this. Strange indeed ! but true, Almon is in many respects a remarkable child but not less remarkable for his size, the uncommon vigor of his system and the stubbornness of

his will, than for any thing else. But to return—after half an hour spent in my kitchen and by my fire side—with a heart pained within me—tremulous, feeble, and fearful, not with anger but with sensibility and tenderness—alive if ever I was to a sense of duty, and the good of the child ; with such feelings, not doubting what was duty, after all that I had seen and heard, and I had given my word that he should submit—with such feelings, I say, not controlled by passion, I took the rods in one hand, and with the other led my son to the cellar.

CELLAR SCENE.

Here occurred a scene which will never be forgotten. As to the correction, there is certainly one thing with which it may be measured, and that is, the obstinacy of the child,—the all enduring obstinacy of my adopted son.

Here are two things of the same extent and dimensions precisely—the correction, and the obstinacy of the child ; and how unhappy must have been the result, if the punishment had not been “continued till obstinacy was subdued.”

I know there are some, who are not frightened at the consequences of an unsubdued will ; but I am not of their number. Before I began to chasten the child, he said to me, you may whip me, if you will not take my clothes off. By this I understood, that he did not care for a whipping, *with the clothes on*. Of course I had no doubt it was best to take them off ; which was accordingly done. I then took a silk handkerchief, and tied one end round his right wrist, and fastened the other to a nail in the side of the cupboard ; so as to elevate his arm a little above a level. My object in doing this was, that I might hold him by the

other wrist and have him more at command, not miss my aim, striking where I ought not ; that I might be less likely to injure my son, or fail of my object. Indeed, this was the only way in which I could prevent him from biting my hands, which he tried to do with all his might.

He had now become furious with passion. The tempest raged for a while more and more ; awakening on his part, the most angry looks and the most revengeful gestures. With him in this condition, and myself, the wife of my bosom, and the lady of my family, all of us in distress, and with hearts sinking within us, I commenced using the rod, according to Prov. xxiii, 14th, "thou shalt beat him with the rod, and shalt deliver his soul from hell." I did not withhold correction till he obeyed, according to verse 13th, "withhold not correction from the child." I did not think so much of

killing him, as of saving his life ; as it is written, " For if thou beatest him with the rod, he shall not die." I believed that foolishness was bound up in his heart, according to Proverbs 22d, 15th. And I knew of no better method to drive away his foolishness than the one prescribed by the Lord, " The rod of correction shall drive it far from him." I chastened him while there was hope, according to chapter 19th, verse 18th, " Chasten thy son while there is hope." I did not give up until I obtained submission and obedience, according to verse 18th, " And let not thy soul spare for his crying." And I think it some proof that I did not hate him, according to chapter 18th verse 24th, " He that spareth his rod hateth his son." I think it some evidence that I loved him according to the latter clause of the same verse, " He that loveth him chasteneth him betimes."

During this most unpleasant, self denying and disagreeable work, I made frequent stops, commanding and trying to persuade, silencing excuses, answering objections,—and then, against the whole current of sympathy, called forth by the peculiar circumstances, and my family most deeply sympathising with myself and son, I proceeded under the direction, not of passion, but of the united dictates of reason, understanding and conscience; and I trust I may add under the influence of the higher principle of love to God and man. I had the consolation of knowing, too, that the judgment of my family in relation to the affair, exactly corresponded with my own.

But this is not all the impulse and direction which urged me forward toward the point of the child's submission, and forbade me to give up, or flinch, till it was obtained. I am free to acknowledge, however strange, it

may seem, that, in this work of chastisement, I felt all the force of divine authority and express command, that I ever felt in any case in all my life.— And never did I perform an action, in which my own conviction of duty and usefulness to another were clearer, stronger, or opposed by a more powerful current of human sympathies and human feelings.

But however unpleasant and difficult the work, I felt obliged to proceed. And I repeat it, as I proceeded, I made frequent stops ; (not less than a dozen,) and, at every stop, I commanded, tried to persuade, silenced excuses, and answered objections. For he found many objections and excuses. He said he could not tell, because I would not let him come to the table—because he felt contrary—because he was cold because he was choking up—because he was sick—because he wanted to go out doors—because he could not tell

down cellar, but if I would let him go up, he would tell. But I had told him repeatedly that he should not go up till he obeyed; and I felt that it was better to break *his will*, than to break *my word*. Now, Mr. Arnold, said he, in a very eloquent and artful manner, "If you will only let me go up, I will tell you."

Such arguments he urged with great frequency and importunity. But he was most obstinately and perseveringly opposed to any thing like making me a full, fair and unconditional surrender. To such a surrender, his whole heart revolted. I was humbling to his pride, opposed to his obstinacy, and his former habits of disobedience and self indulgence. And without doubt such a calculator as he is, felt the influence of his own calculations with respect to the future. He doubtless thought that it was a question of submission and obedience for life. If he

submitted and obeyed, then he must always do it. And I knew that victory to him, would be more injurious than defeat. To let him have his will in such a case, would be giving up all rule and authority in my family, both for the present and the future. I should have broken my word; and, to the control of unyielding stubbornness, yielded all that my son should ever possess of talents or acquirements.

I had repeatedly told him that he should obey, or I should punish him till he did. He knew that he could have the punishment long or short, severe or not, just as he pleased. And he put an end to it, as soon as he pleased, by doing as he was told.

During the correction, Mrs. Arnold came into the cellar, and said to Almon,—How do you spell *e-t*? He told her immediately, without any assistance. She asked him the same question three times, and he answered her

correctly, without any hesitation. But as the contest was not between him and Mrs. Arnold, but between him and myself, I again asked him the question. What does *e-t* spell? But he would not tell me. He was not yet ready. He saw that my little sticks, which were very brittle, were breaking up very fast, and he evidently had some hopes that I should give out, and therefore he still refused to obey. I saw him eyeing the sticks keenly, with a calculating look; and I endeavored to convince him that I had enough. But when I had nearly used up all, I called for more, to cut off in season the expectation of gaining his object, which the child manifested, while seeing the rods break up so fast. Two or three were brought, which were very poor and of very little use. One was a beech stick, about as large as the little end of a common pipe stem, very crooked and knotty, hard and rough.

I therefore did not use it ; and called for my broken horsewhip, which was brought. The lash was just slipped on to the end of the staff, and came off every few blows. But though the whip was in so bad a state, and was so used that it did not break the skin, or wound so deeply as the rods, yet my son had no hopes that it would wear out ; and therefore he submitted, and obeyed. He pronounced the word as distinctly, and emphatically, as any I ever heard from his lips. And O! the relief! the joy! the delightful anticipations it brought!

“So sweet the” note “your dainty ear,
For joy, would break its drum to hear ;”
Nor could “*dull* organs, at the sound,
Rest in tranquillity profound.”

But under the all controlling influence of such a degree of angry passion and obstinacy, as my son had manifested, no wonder he thought he “should beat me out,” feeble and tremulous as

I was ; and knowing, as he did that it made me almost sick to whip him. At that time he could neither pity me nor himself.

Feelings of tenderness for him, during this scene, I certainly had. I felt deeply. And my feelings were greatly increased, not by a fit of passion, but by my *principles* ; all the fountains of my sympathies were broken up, and came forth in one almost resistless tide, which had entirely overcome me, had it not been opposed by the barriers of truth, firm fixed upon the foundations of duty. Reason, understanding and conscience, the word of God and the sentiments of the wisest and best that have ever lived, gave their united influence to support me against the tide of sympathy. Indeed while I was thus supported, and this torrent pressed me on the left, there rolled on another upon the right, whose name was also sympathy, taking its rise from the destruc

tion of all my exalted hopes respecting my son, the resurrection of all my fears of evil upon him, and by him upon others, in this world; and from the worm that never dies, and the fire that shall never be quenched, in the world to come. I believed in the existence of everlasting misery, and feared he would suffer it. I believed in the existence of everlasting happiness, and feared he would lose it all. And if I had another son in the same circumstances, whom I loved as dearly, I would sooner risk *my* danger from an indictment before the grand jury, than *his* danger, and the danger for others, from his "beating me out," as my adopted son says he expected to do. In short, here I stand upon a foundation, from which, so long as my reason and understanding remain, I see not how I can be removed, by indictments, imprisonments or death. The body is far the most inferior part of

man, and I had rather give my body to the flames, than my mind and my soul to error. I cannot do it.

Half or three fourths of an hour was spent, in ^{the} manner above described, before that voice was heard and that word spoken, which was so grateful to my ear, and so joyous to my heart. It was the voice of submission and obedience from the beloved son of my adoption, and my heart rejoiced, even mine. He gave me the yielding look of approbation. I saw the pleasant aspect of a continuance most expressive of the important object for which I had been laboring, and even suffering, but little if any less than himself. But now I was transported with the thought that he was saved from the jaws of the devourer. His deliverance filled my mind, on my return from the cellar scene.

RETURN FROM THE CELLAR SCENE.

When the child submitted, I left him to the care of the lady of my family, to be immediately dressed. And as I ascended the stairs, faint and feeble, but aided by returning strength, my heart wrapped into ecstasy at the prospect opening before myself and my son,—I exclaimed to Mrs. Arnold, this is worth five hundred dollars. The evil spirit is cast out. It was the joy of deliverance from most perilous dangers. It went round and round, sending its repeated thrills and raptures, through every heart in my family. We had all sympathised and wept, but now we rejoiced together. I said, we will eat and drink and be glad, for the jubilee is come. The day of such a victory as this is the time to feast. I believed that the child was subdued—that obedience for life was obtained—that the unpleasant work of whipping was done, and that

the rod might be laid aside to be used no more. The path of obedience now presented a more joyous and gladdening scene, and I felt its inspiration, and have here given the very expressions to which it gave rise.

But when I said and did these things, I was not aware that they must be published to the world, or that our joy would so soon be turned unto grief, and our resolution to feast, be exchanged for pain and sickness, fasting and weeping. But what reproofs of conscience? What self accusations, can I feel for these things? I have searched, and can find none. I *do* not, I *cannot* feel any. A full acquittal is presented me by the word of God—by the sentiments of the greatest and best of men—by my own weariness and painfulness—my anxieties and prayers in behalf of the widow and the fatherless—by my own reason and understanding, my conscience and heart.

With all these things surrounded, how can I move from the point where I stand a single step, one way or the other? I doubtless ought to have prayed more for the widow and the fatherless, and perhaps should have talked more to her son of God and religion; but this is not the point in question.

Immediately after the correction, the child walked up stairs into the room where we live, and it was not one minute before he began to eat and drink, and he continued till he had taken a hearty breakfast. He not only ate more that morning than any other *one* of my family, but more than *all*, being three in number besides the child. And we were all in usual health, except as our feelings were affected by the obstinacy of my son, and the disagreeable duties it required.

APPEARANCE OF THE CHILD AFTER THE CORRECTION.

After the correction, the appearance of the child was unusually mild, submissive, pleasant and interesting. He was sensible that he had been very naughty ; appeared to be sorry for it, said that the reason why he did not mind, was because he felt contrary, and thought he should do so no more. Before, when I had found it necessary to whip him, he always afterwards, if asked, expressed the opinion that I should have to whip him two or three times more. But now, he was of a different opinion. He thought I should not have to whip him again, but that he should do as he was told in future. He said to me, most expressively. “ I never had any body so kind to me, as you are.”

**THE APPEARANCE OF THE CHILD
ON JANUARY 17TH, BEING THE
DAY FOLLOWING THE SEVERE
PUNISHMENT.**

All who saw him this day, after he was up and about in the gaiety of his humor, the liveliness of his feelings, and the readiness of his obedience, rocking in the chair, and skipping about house, eating and drinking with exquisite relish, all I say, who saw him in these circumstances, to more or less of which many can testify, saw a child who certainly exhibited as much appearance of enjoyment, as he did of suffering, notwithstanding all his stripes. And I do not know as it is too much to say, that he appeared as happy as usual. He certainly appeared much happier than he did for two days previous to his correction, while he was giving up the deep recesses of his bosom and the buoyant emotions of his heart, to the all controlling in

fluence of a returning fit of obstinacy. Yea, I verily believe, that on the one dark and dreadful Sabbath day after his punishment, he enjoyed more than he did during the whole time of two days previous to his punishment. He certainly exhibited all the evidence of it which can be gathered from eating and drinking, from ready obedience, from smiling and rejoicing. If, therefore, the happiness of one day was lost, the happiness of another was gained; if the sufferings of one day were increased, the sufferings of another were diminished.

Before sunrise, on the day after the punishment, the child was seen by some who called for that purpose. The whipping he had received, being given upon the bare skin, showed to advantage; and seeing him in bed, and some of the visitors having been told that it would be three days before he could be dressed, the impression was quick and

strong that he must be sick ; and some soon understood that he was *dangerously* ill. But the fact was, that as soon as those who called had retired, he was up and about, full of his talk, and overflowing with glee.

On the next day but one after the correction of the child, in the forenoon, his mother and an uncle called ; and, not to gratify their own feelings, but for other reasons, they wished to take Almon with them. To this I consented upon these conditions, namely, that they should call and show him to *nine families* in the neighborhood ; which they very cheerfully and kindly engaged to do, and did accordingly. Within less than a fortnight, he was returned to my family, showing no stripes or marks of abuse. And his appearance since, justifies the opinion that though he lost the point in contest, he gained much by the loss.

A CONSULTATION WITH THE RELATIVES OF THE CHILD.

I was always willing, and even desirous, to have his relatives know *when* and *why* he was punished. I wished to have them know all my conduct towards him, that they might judge of it for themselves. They could also sympathise with me in whatever I did or suffered in behalf of them, or the child.

Two weeks before the severe correction, I had occasion to call upon the mother, in the presence of her father and a brother, and expressed to them the many disagreeable and painful feelings which I had experienced by the disobedience and punishment of my adopted son. They all sympathised with me, while I thus bore the burdens of others and endured their sorrows. I asked them what I must do in case I found it necessary to punish the child very severely before he would

submit and obey ? They said, “ *He must be made to mind.*” I also asked them, what if I should be obliged to punish him so as to bring on a fit of sickness, or else give up to him and let him have his will ? They answered, He must be made to give up and obey. I then told them that, in my opinion, a child better be sick a month in consequence of a correction, and be subdued by it, than to have his own will and never be subdued. They also expressed the same opinion. But the child did not receive any correction from me that made him sick, or even deprived him of his appetite ;—no, not for an hour. I make this remark with a special reference to the punishment which has produced such excitement in the public mind ; and in relation to this, it is strictly true. It never made him sick, or even deprived him of his appetite—no, not for an hour.

Behold how great a matter a little fire kindleth, when many fan the flames, who love to see them rage.

AN IMPORTANT FACT.

It is a fact that my adopted son, six or eight weeks before the severe correction, nearly lost his life by the influence of that *wilful disobedience* and *impatience of restraint* which afterwards occasioned the correction that produced so much excitement. When Mrs. Arnold and myself were absent from home, and he was left to the care of his mother, he *wilfully* broke away from her hand in returning from meeting, and attempting hastily to cross the road, he rushed before a horse which trampled him under foot ; bruised him, and deprived him of three teeth, surely there was but a step between him and death ! But a step, did

I say ? less than that ! What blasting of parental hopes ! What rending of fond endearments and paternal ties, often result from unyielding stubbornness ! Such stubbornness, if not subdued, is sure to destroy body and soul.

WEIGHT OF THE CHILD.

Nine weeks after the severe correction of the child, having then recently heard of a report like this : “ *Now they say that Mr. Arnold starves him almost to death,* ”—having heard of this report, I say, it was thought advisable to have the child weighed. It was done accordingly. And though he was not more fleshy than usual, he weighed *fifty-one pounds and a half*, good weight. A pitiable object indeed ! A poor little fatherless boy, whipped and starved in such a manner, that at the age of four years and

ten months, he weighed only fifty one and a half pounds. I cannot help pitying a person who makes so many and such powerful appeals to my sympathies. Others, too, I am persuaded, will be assisted to suitable feelings, by just letting their children step into the scales.

**FEELINGS OF MYSELF AND FAMILY
ON JANUARY 17TH.**

"The morning of this day, like the remainder, was unlike all others ; though brilliant, it was dark as midnight. The air was salubrious. But the breeze pestilential.

Our prospect hitherto had been joyous. It was like the prospect of those, who, advancing upon the voyage of life behold the waters gilded with a pleasant sun, and hearing the gentle rippling of the silver wave, are delighted with the scene, and fancy that

no danger is near. Like them, we advanced. All was serene and joyful. But soon our sun was clouded ! Our sky gathered blackness ! The heavens were portentous ! The winds arose ! The tempest swept the waters, and hurled them into heaps ! The song of joy was hushed ; and those who sung it, seemed engulfed in ruin ! It was upon *my* head, that the storm beat most vehemently. In the view of many I was prostrate. And there were none so low, but that they felt at full liberty to tread me under foot. My heart was filled, and wrung with anguish. But Christ did not leave me comfortless. He came unto me, and supported me. And some of his friends would have comforted me, if they could, by pleading in my defence. But alas ! They could not be heard. It was a time of confusion. But in this affliction, they visited me ; and if I am a christian, Christ will reckon it to

their account, as though it were done to himself. The Lord reward them ; yea, and he will do it.

THOUGHTS, ON JANUARY 22D, 1830.

If the jury have given a hearing to the complaint against me, they have probably done it in the discharge of their duty ; and I know of no reason to complain of them. If the sheriff comes after me, he will probably come in the discharge of his duty ; and I would respect him more in doing it, than in neglecting it ; and if I had any honor left to bestow, I would honor him. And as to any personal accusation against any man concerned in this affair, I have fully purposed that my mouth shall not transgress. If I go to the prison, I shall go with much consolation and support ;—the comforting testimony of my conscience and my

God, the many prayers of a devout and affectionate people, and something of their personal company and defence. This is more than the apostles and martyrs always had.

My great anxiety is, to glorify God and advance his cause, by my whole conduct in this affair. When compared with this object, personal suffering is but a trifle. Oh ! that the Lord may help me, like Paul and Silas, to pray and sing praises to him in the darkest night, and the deepest affliction, and to wait patiently till he is pleased to afford deliverance.

I know that the wormwood and the gall, which is now filling my cup to overflowing, is not the reward which God has promised, or will render me, for what I have done and design to do, for the widow and the fatherless. His work is perfect ; his reward and promises are sure, and his decision unerring. Here is my hope and confidence

of a full and final acquittal. It is all my salvation and all my desire. Now I will try and endure all things, and learn and do all I can, for God and religion ; looking to him for direction, and holding on above at every step.

This is the time to preach faith and patience. There will be just as much of this fiery trial, and it will be just as good, as the Lord sees fit ; and that will be good enough for me. If God pleases to advance his cause by permitting me to suffer in this way, why should I complain ? It is good for me, that I am afflicted ; for I can now say, in a manner I never could before, "Not my will, O God, but thine be done." It may be easy to say this, when the sun of prosperity shines around us, and all shout our applause ; but to say it with the officer and jail in view, and the tempest beating upon our heads, this certainly requires some faith and prayer. Bless the Lord, O

my soul, that I can do this. Father, forgive them, for they know not what they do.

The Lord will soon deliver me from these deep waters ; set my feet upon a rock, and establish my goings, and put a new song unto my mouth, even praise to his name.

**FEELINGS OF MYSELF AND OTHERS,
DURING OTHER PARTS OF THE
SCENE.**

Sometimes the heart sunk below the point of active employment, with the pen and the pencil, but not below the point of faith, and love, and patient endurance. To have such reports abroad ; to have churches and ministers so distressed, and others so injured for eternity—this, of itself, is almost insupportable.

Oh ! that my case were weighed in an even balance ! Oh ! that it were

tried before a tribunal of impartial minds, and decided according to the weight of evidence ! Oh ! that it were known and read of all men ! “ Oh ! that it were written with an iron pen, and lead in the rock forever ! ” This would assuage my grief, and relieve my heart-ache.

Oh ! that the truth would come forth awakened by the impulse of nature’s God, from all her works—from hill and dale—from loftiest mountain, and deepest valley—from the little speck that glitters in the dust, through every rise and fall, every ascent and declivity of nature, in all her vast domain.

Let it take the lightning’s wing, and speak in the voice of seven thunders. Let it be embosomed in the whirlwind,—borne aloft, and hurled forth by the tempest. Let fire and storm ; let air and water, become one continuous and elastic medium of sensation

and of sound, and give extention to truth. Let it be warbled upon the notes of the bird, and let the screech owl be its herald. Let the whipoor-will by night, and the musick of the woods by day, give utterance to my woes and the groans of my church. Let summer and winter, seed time and harvest, cold and heat, be responsive to our sighs and our prayers.

CHARACTER OF GOD, A SOURCE OF CONSOLATION IN AFFLICTION.

Never before did the character of God appear so precious and glorious, casting its radiance around me as light upon darkness ; compassing me about as a shield ; beaming with favor ; affording support and diffusing gladness. How rich a source of consolation is his infinite wisdom and knowledge ! How supporting and consoling the

thought, that all this trial, and the occasion of it, are even better known to him than to myself ! He is able to protect, defend and deliver me, in his own time, and in his own way. That will be the best time, and the best way. I am willing to wait. My heart condemns me not, and therefore I have confidence towards God.

TO MY ENEMIES.

If I have any enemies, who have exerted themselves to my injury in this affair, or have rejoiced in my affliction, and I may be permitted to speak a word to them, I will say : Fellow sinners, guilty like myself of many sins, for which we need forgiveness, and we must forgive or we cannot be forgiven,—whatever you have designed against me—whatever you have said, or done, or thought, or felt, while

I can most cheerfully, yea, while I do most cheerfully and heartily forgive, I also pray the Lord to pardon you in this thing. And I do, now in the presence of God, and before the world, most cordially give you a receipt in full of all demands I have against you; though *unasked*, it is, indeed, and it may be, *unwelcome* now, yet if you and I should never speak together, or see each other face to face on earth, it may soften your dying pillow, or relieve the anxiety of tumultuous thoughts, and ease the troubled heart, to know, that you have my forgiveness and my prayers. As I may not know the time, however, or may be distant from the place of your departure, or feel less interest for your welfare, or less engaged in prayer, I will not delay this work of intercession, though my prayers are poor and feeble, at the best. If you and I should ever stand acquitted at the judgment seat of Christ,

or meet in heaven together, rapt in the embraces of *his* bosom, and thrilled with ecstasies of joy unutterable, what interchanges of friendship ! What hearty welcomes ! What congratulations of joy, should we give and receive from each other, and from Christ, and from all the hosts above,—pouring forth their raptures at our entrance, on that happy place ! There all animosities will forever cease, and friendships the purest and most endearing, the firmest and the best that were ever known ; be confirmed, established and improved, without diminution and without end.

Now therefore, fellow sinners, if there be any consolation in Christ ; if any comfort of love ; if any fellowship of the Spirit ; if any bowels of mercy,—fulfil ye my joy, that ye be like-minded, being of one accord, and of one mind. As the Holy Ghost saith, to day if ye will hear his voice, harden

not your hearts. The Spirit and the bride say, come ; and let him that heareth say come ; and let him that is athirst come ; and whosoever will, let him take the water of life freely.

But I must return to my son Almon, and notice

A WONDER.

Almon has been abundantly questioned in relation to the *word* and *correction* which has occasioned so much excitement. His mother says, “ that the child has ever stated that he knew how to spell and pronounce the word for which he was corrected, and that the reason why he did not, was because he was, or felt, contrary ; although I doubt not that he has been questioned an hundred times, by various persons ; and he has ever vindicated Mr. Arnold’s conduct in punishing him as he did. And upon questioning him myself, why he did not before

submit, he answered, he thought he should beat Mr. Arnold out."

One conversation with him on this subject, which took place while he was gone from me, I must be permitted to relate. A certain person said to him, Almon, did you know the word that Mr. Arnold wanted to have you read? Yes, ma'am. Did you not feel frightened, so that you could not tell? No ma'am. Did you not forget? No ma'am. Are you not mistaken? No ma'am. He gave every answer with increasing emphasis, and then added, keenly, "Don't you think I know them little abs? *e-t et, i-t it, o-t ot, u-t ut.*" Thus has he invariably stood to the truth, and confessed his fault, and justified the correction, and defended his master, and obtained the victory. If every lawyer in the United States had volunteered his services in my favor, they could not all have pled my case so well as he has done it, when be-

fore many witnesses of different families and different towns.

This affair is marvellous to many ; to some, unaccountable ; and I am constrained to say, behold a *wonder* ! such as history records not, nor experience unfolds. It is one peculiar and alone. Let the north give up, and the south keep not back.—Let sons be brought from afar and daughters from the ends of the earth, and see if any can be compared with him, in a case like this. Many of them have doubtless done virtuously, but on this subject, he, perhaps, excels them all. My heart shall cleave to him while it cleaves to this mortal life, and when death shall perform his office, may we not be divided, but participate together, the joys of immortality.

APPEALS.

I have appealed to my own reason, understanding and conscience, in my most rational, devout and tranquil moments ; and here I stand acquitted and have confidence towards God.

I have appealed to the partner of my bosom, who is not suspected of being destitute of woman's tenderness, or of strong affection for the little stranger ; and here I am acquitted.

I have also appealed to the lady in my family, whose understanding and tenderness is unimpeachable ; and here I am acquitted.

I have appealed to the tender mother of the fatherless boy, who knows him well, and loves him with a mother's love ; who knows the pleasures and pains, the joys and sorrows, the hopes and fears, the duties and responsibilities, of a parent ; and here I have more than mere acquittal. Her gratitude

relieves the past, and her hopes brighten the future.

I have appealed, and now appeal, to other relatives of the child, whose minds are as good, and whose feelings are as tender as others, and who know all the circumstances as well as others and here I am acquitted.

I appeal to the body of my adopted son, which in less than a fortnight, showed no stripes. And here I am certainly acquitted, from the charge of any thing like a permanent or essential injury.

I appeal to the whole appearance and conduct of the child at all other times, while under my care. If he had such a tyrant for his master as report would indicate, and as some suppose, then surely, his whole appearance and conduct, at more times, and under more circumstances, than one, would show it, in spite of me. Here the public eye cannot be blind, or dim

of sight, or fail to see, even more clearly, than in the refractive mirror of report. I ask then for a look this way. Where is the person, far or near, who ever saw any thing in his appearance, or conduct, before or since the time referred to, which gave an impression that he was under the authority of a tyrant? Where is that sinking of countenance, that proneness of look, that averting of the sight, that dejection of spirits, which would be the inevitable result of tyranny. The very aspect of the child, to which I appeal, would be more satisfactory on this point, to a careful observer, than a hundred witnesses. He shows plainly, that he exists in the society of those whose surrounding atmosphere is not repulsive, but attractive—not depressing but enlivening—not retarding, but quickening—not degrading, but elevating.

I appeal to the petition sent forth in the agony of friendship, from my church and society, “To the Honorable Justices of the Superior Court, and Attorney General of the State of New-Hampshire.”

And, finally,—I appeal to the *letters* inserted in this book, from persons best acquainted with the affair, and from relatives of the child, and if I am not acquitted, I am willing to stand charged of all the guilt with which they charge me.

MEANS OF UNDUE EXCITEMENT.

Among the means of undue excitement on this occasion, I would enquire whether we may not mention the following :

1. Inconsistent sympathy. By this I mean, a sympathy which seems to be powerfully awakened by a severe cor-

rection, but scarcely moved by all the evils which attend the broad way of unyielding stubbornness, and which thicken upon the path, till they accomplish the destruction of body and soul.

By inconsistent sympathy, I also mean, that which was at first manifested for my son, by persons who were afterwards sorry that I had not killed him.

2. The want of due regard to the influence which persons exert, informing the character of others, and in determining their future destinies.

God hath said, that one sinner destroyeth much good. Evil communications corrupt good manners. He that walketh with wise men, shall be wise ; but a companion of fools shall be destroyed.

It is possible that some have not rightly considered these things, who have loudly complained of my conduct in correcting my son.

3. The want of scriptural love, such as God feels and requires for children, may perhaps be mentioned as another reason of undue excitement. "He that spareth his rod, *hateth* his son but he that *loveth* him chasteneth him betimes.

4. The circumstance that I am a minister of the gospel. Is not this another reason why reports respecting me, have had such easy, rapid, extensive, untired and untiring circulation. Here I do not accuse, but inquire. The innocent will not be offended at my inquiry. If none are guilty, none will take offence. But are there not some persons whose candor and impartiality are such that they are quite as ready and willing to believe unfavorable reports respecting ministers, as other men; and give themselves as little trouble to ascertain the truth? Are there not some, who, for obvious reasons had rather see a minister fall,

than other men ? Who that is opposed to ministers, was not glad—who that hates the cause of missions, has not rejoiced at the recent reports from Ossipee?

I would have none of my fellow sinners stumble, or fall, or perish, over my faults or my frailties ; neither if I have any virtues, would I have them misunderstood, or perverted to their injury. Let none take occasion from my conduct, to hurt themselves, or reproach the cause of Christ. Especially, let them not do this, when in sympathy and Godly sincerity I am endeavoring to serve the Lord Jesus, advance his cause, and bless my fellow men ; for, in such a case, they must receive the greater detriment.

5. Disregard of the scriptures, has exerted a great and extensive influence in the uncommon excitement we have

recently experienced. The Lord, for the sentiments of His word upon parental chastisement, as on other subjects, has been arraigned at the tribunal of human feelings. And when he is thus arraigned, shall the christian minister be afraid or ashamed, or blush, or hesitate, to appear on the side of his God, though all earthly and unearthly powers should seem to be arrayed against him? What if all the elements of nature, in every part of her vast domain, should thunder and lighten, above, and beneath, and all around, and with most augmented force concentrate their tempest upon his head? He has a more sure word of prophecy, whereunto he does well to take heed. And those who give earnest heed to this sure word of prophecy, have the privilege of saying, Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,

—though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof.

When the Son of God is in the furnace, we need not fear to enter and remain there, just as long as he would have us ; for we shall not only come out unhurt, but like gold purified seven times. His favor is better than life : and we should prize it more than human friendship and human life. His frown is death ; and we should fear it more than all human frowns, or any sufferings or death that humanity, or even barbarity, can possibly inflict.

A MUSICAL INSTRUMENT.

There is one string in this curious and complicated instrument, which has been occasionally played upon, and is found to give forth very plaintive and pathetic notes. Although my

skill for playing may not be very good, yet my advantages are such, that I cannot very well help touching it once or twice. It is a five-fold chord, consisting of flesh and blood, humanity sympathy, and parental tenderness. Some have instituted a kind of comparison between my parental conduct and theirs, and between what I have done, and what they had a right to expect of me; and having taken this stand, they begin to play upon the instrument.

Their fingers drive across the lyre,
And rapid wing electric fire;
With plaintive notes the air is filled,
And flashes all the heavens gild.

Could any parent whip a child in such a manner? Can it be in human nature? Can it be in flesh and blood? Where is his sympathy? These are the pathetic strains from the five fold musical chord.

Swift and swifter as they flew,
Loud aud louder notes they drew.

O that I could play upon the instrument half as well ; but I merely thought of touching it here and there after this manner :—Ye tender parents, ye sympathetic hearts, where is your tenderness, and where your sympathy, when you see your beloved offspring controlled by childish stubbornness ; exposed to all its evils, and restrain them not ? Does their mental and moral improvement lay so near your heart, that you devote three hours daily to the instruction of each of them, accompanied with prayer to God for his blessing upon your labors ? Or do you ever devote this portion of time to the mental and moral improvement of all you have, more or less ? If you do not, I must be permitted to touch the instrument by asking :—Can a parent treat his dear children with such neglect and indifference ? Can it be in human nature ? Can it be in flesh and blood ? Where is your tenderness and sympa-

thy ? Alas ! Have ye also become barbarians and Turks ? It really seems to me that you, like myself, have neither tenderness nor sympathy to spare.

CORRECTION SUITED TO A PROMINENT CHARACTERISTIC OF HUMAN NATURE.

One of the most striking and prominent characteristics of human nature, is a disposition to be independent,—an unwillingness to submit to salutary control. This disposition is abundantly manifested by persons of every age. The child, especially, has a strong disposition to have his own will, without yielding to others the superiority of being able and disposed to do better for him, than he can do for himself. Children, or some of them at least, are emphatically self-willed. This foolishness is bound up in the heart of a child ; and God, who knows the heart,

and how to operate upon it in the best manner, has, with no less benevolence than wisdom, prescribed the rod of correction to drive it far from him. God has also directed us to use the rod till he yields and obeys ; without giving way to the love, tenderness or sympathy of the moment ; but controlled rather by his commands, by that lasting sympathy and everlasting love, which regards with the liveliest tenderness, his highest happiness and usefulness ; which regards the redemption of his soul forever, and by him the souls of others ; and embraces every measure to save immortal beings from hell, and exalt them to heaven.

Now, my impression is, that other methods of correction are not so well calculated, of themselves, to break down the stubborn will, and subdue obstinacy to obedience, as the one I adopted. We might punish a mighty army individually, when there was no

special anxiety for a certain object in dispute, or strife to gain a favorite point ; or we might do them many and great favors, to engage their affections ; we might operate upon their fears and awaken their love, hoping to awe them into reverence and win them to obedience ;—we might sweetly mingle authority and tenderness, command and entreaty together, hoping for a cordial subjection ; yet if we had never tried our strength, skill and decision, by a direct encounter in the field of battle, it might still be doubtful who would win the day, if they should fairly and determinately undertake to dispute a point, for which all their passions were enlisted, and all their energies awakened.

SYMPATHY.

Sympathy is a property of our common nature, of which I trust I am not entirely destitute. It was exercised

towards my adopted son, in a degree painful to myself, even at a time and in circumstances in which I have been charged with the greatest cruelty. Sympathy for him I surely had; though it was not that which would withhold a bitter pill, necessary for his good; but that which, by the sickness of a day, would obtain the health of years. It was that which would extract a thorn, to prevent the lockjaw; that which would choose a boil, if it might prevent a cancer—that which would open an issue, to preserve the reason and prevent distraction—that which would let blood, to prevent inflammation of the brain—that which would make an incision, to prevent mortification—that which would afflict the body, to save the soul—that which would press the unyielding demands of reason for a day, to prevent the everlasting exactions and accusations of a guilty conscience, and save from the

worm that never dies, and the fire that shall never be quenched. In short, it was that which would have one whipping answer for fifty ; or two for a hundred—that which, by the efficacy of one, would prevent the rest.

FALSEHOOD AND TRUTH.

Falsehood is a carnivorous bird, of most disordered stomach and vicious appetite—of rapid wing, but ever devious course—changing according to the state of the air and every fitful current of the breeze, seeing the best in the dark, and delighting most in the air filled with dust and smoke—loving to rise in the whirlwind and descend in the tempest ; that, in the mighty confusion of elements, she may seize, with less danger of detection, either the innocent or the guilty ; but delighting most of all in the flesh of those, who

have felt most deeply the mildew and the blast of calumny ; or who have been bruised by hard misfortune, or falling far. She is eagle-eyed, yet often blind ; seeing where there is nothing to be seen, and knowing where there is nothing to be known. She is hasty, where truth is cautious ; positive, where truth is doubtful ; depending upon herself, where truth would have witnesses ; averting her sight, where truth examines ; ready to accuse, and quick to condemn. She is bold and blustering, where truth is modest and unassuming. She is offensive and disgusting ; while truth is amiable and inviting. She is loved where truth is hated ; and hated where truth is loved. She is rapid, where truth is slow ; and slow, where truth is swift. She will die where truth lives ; and her death is every where certain, for *truth will never die.*

However rapidly or extensively

falsehood has gone abroad, it has not gone so fast or so far, that it cannot be overtaken and put down. Truth, with longer wings, and stronger pinions, and surer flight, has ascended on high ; and, sped by the breath of heaven, seeing with an all searching eye, and protected by an Almighty hand, she is certain to overtake falsehood, come upon the back, lay heavy upon the wings, and bring her to the ground ; where fair battle shall be fought, and victory pressed on, till falsehood shall have neither wings nor feathers, nor head or heart, but, rent in ten thousand pieces, and disshevelled in the breeze, shall be neither found, nor heard of, except by those sharpsighted yet most pitiable creatures, that delight in filth, feed upon carrion, and fatten upon the most putrid and noxious substances.

MY PEOPLE.

Some feel deeply interested to know how this strange occurrence is likely to affect that union, harmony and love, which has prevailed between myself and my people. What will be its *final* result in this respect, I will not now undertake to say ; though I may doubtless have the privilege of thinking and believing for myself.

As to the *présent* state of feelings on my part, I should think it was just like this :

I'm fast to them
And they to me,
As curling vines
Around their tree.
If one is taken,
Both will go,
To jail or gibbet,
Joy or woe.

And to this I hear, or *seem* to hear,

from one and another, and from many, a most hearty response, like this :

I'm fast to *him*,
And *he* to me,
As curling vines
Around their tree.
If one is taken,
Both will go,
To jail or gibbet,
Joy or woe.

My people resemble the four things, mentioned in Proverbs, which are little upon the earth but wise. Like the ants, though a people not strong, yet they prepare their meat in the summer. Like the conies, though but a feeble folk, yet make they their houses in the rocks. Like the locusts, they go forth by bands. Like the spider, they take hold with their hands and are in the king's palace.

I am free to acknowledge, and I would do it with gratitude, that in this retired spot, in this wilderness, and among these mountains, here is a prec-

ious and peculiar people, whom I love in the truth. It is a little flock, but it is the Father's good pleasure to give them the kingdom. They are weak in themselves, but strong in the Lord. They are firm, decided and affectionate. And after the experience of this severe trial, if the armies of Gog and Magog come up upon all the breadth of the earth to battle, and compass their camp about, I have no fears that they will desert me, or be driven from my side. Nay, if I must go to prison for conscience' sake, they will go with me. If I must go to the stake, they will follow me. Our chief danger is, from the fires kindled and fed by the various materials of combustion, and fanned by the pestilential breeze. No danger from blood, or stripes, brethren ; for the community have shrunk back affrighted, shuddering with tremendous and inexpressible horror, even at the sound of stripes.

But let it be known to all the armies of the Lord God of hosts, that here we have a company of veteran troops, who are firm, decided and intrepid in the field, and skilful in the day of battle. Blessed be the day that saw our union ; and that too which proved our acquaintance.

“ Blest be the tie that binds
Our hearts in christian love ;
The fellowship of kindred minds,
Is like to that above.”

EFFECTS OF AFFLICTION.

I can now, better than ever before, enter with sympathy into the sufferings of the apostles and martyrs in their persecutions and imprisonments for conscience' sake. The accounts of these things appear in a new light, and come home to the heart with life and power, awakening a peculiar and thril-

ling interest. I am assisted by my late experience, in rejoicing with them that rejoice, and in weeping with those that weep.

I feel that nothing in the whole history of my life ever occurred, for which I have so much reason to render present and everlasting thanksgiving to God, as for this severe trial. Oh ! if I forsake him now ; if my heart does not cleave to him and to his cause, as it cleaves to life ; if I am not found faithful unto death, I shall be guilty beyond any common measure. If I do not greatly improve in such a school as this, I must be far less teachable, and much more stubborn, than my adopted son. Among other things, I have learned to be cautious ; I must look the second time, even at smiles, to see if they are not hollow ; and at professions of friendship, to see if they are not unsound. I have been practically taught, not to

reckon every thing gold which shines. I know the vanity of popular applause; the emptiness of honor, and the false glare of the world.

“Lean not on earth—

’Twill pierce thee to the heart.”

But if we take hold above with the hand of faith, and embrace the Savior with a heart of love, we may then

“Bid earth roll on

Nor heed its idle whirl.”

“’Tis Jesus fills our hearts below

With holy faith and fervent love :

From Jesus all our joy shall flow,

In the blest realms of light above.

Jesus, his love, his grace, his name,

Pour gladness round the heavenly throng ;

These all their golden harps proclaim ;

These swell the notes of every song.”

The lessons which I have learned in this school of affliction, are not few, or of small importance. Bless the Lord, O my soul, and all that is within me, bless his holy name ; and not less for severe trials, than for prosperity. For the deep recesses of affliction

and the dungeon of adversity, are as near the feet of Christ, as the mount of prosperity or the pinnacle of fame. He is a present help in every time of trouble. Oh ! What reason have I to trust him for all that I need ; and to depend upon him for whatever he has caused me to hope. How guilty must I be to forsake him now ; and yet I fear I shall. How little confidence can I place in myself, or in any human being. Now I have special need of divine support and assistance ; for now is the time to glorify God, and to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Now is the time to preach meekness and gentleness, and faith and patience.

“ Let pride and wrath be banished hence,
Meekness and love my soul pursue ;”

Thus may I follow Christ my Lord,
Where he is gone, there may I go.

And I am sure that my way thither,

though it lead through the court and the jail, offensive as these names are to the christian minister, will not be so rough and painful, as that trodden by my Lord and his apostles. It is through much tribulation that we must enter the kingdom ; for the kingdom of heaven suffereth violence, and the violent take it by force. But the weapons of warfare are not carnal, though mighty through God, to the pulling down of strong holds ; casting down imaginations ; disappointing the devices of the crafty, and making diviners mad. It is not for christians and ministers, to be angry and seek revenge. Vengeance is mine ; I will repay, saith the Lord. The Lord shall cut off all flattering lips ; and the tongue that speaketh proud things ; who have said, with our tongue will we prevail ; our lips are our own : Who is Lord over us ? For the sighing of the needy will I arise, saith the Lord ; I will set

him in safety from him that puffeth at him.

CERTAIN IMPRESSIONS.

There are certain distinct and strong impressions which I have had from very early life, and which have doubtless exerted their own appropriate influence in my domestic administrations. As little experience as I have had in any thing of a parental character, I have felt but few things more forcibly, than the great contrast I would have exhibited in the exercise of family government, between the way of *obedience* and *disobediencce*. I would have the ways so distinct and distant, and the way marks and mementos so many, expressive, and striking, surrounding and assailing, in every place, and at all times, every principal and

passion, in such a manner that the child should never be in doubt where he was, or whither he would go. In the path of disobedience, I would have gathered, and in lively exercise, every thing that is repulsive, unpleasant and discouraging. But I would have every thing lovely, attractive, supporting, encouraging and animating, exerting all their benign and heavenly influence, in

THE PATH OF OBEDIENCE.

Here I would have affection's softness displayed, and all the attractions of parental tenderness and benevolence exerted; and every countenance of the family glowing with the smile of approbation. Let the way be animated with hopes, never disappointed,—and with promises always fulfilled in their season.

“ Closely draw domestic ties,

Form the dear domestic round.”

Thus “suspending grief awhile,

Let the plenteous board be crowned ;
 And the wife's endearing smile,
 Beam a rosy welcome round.
 Join the ring, ye girls and boys,
 This enchanting circle, this,
 Binds the social loves and joys,
 'Tis the fairy ring of bliss !"

I would have the path of obedience carpeted with velvet, and surrounded with flowers. Here I would have every odor from the four quarters of the globe, pour in their fragrance. I would arch it from East to West, and from pole to pole, with one continuous and expanded rainbow. And I would inset and bespangle the arch throughout, with all the stars and moons and suns of the universe. And I would open up a way of access to the mercy seat—even to the Emperaeum, "where burning seraphs bow before the eternal throne." And I would present God throughout the way, ever present to view, enrobed in all the infinite and superlative glories of his Deity, look

ing down on the traveller below, with that favor which is life, and that loving kindness which is better than life. And from above, and from before, and throughout his way, I would have his path shining more and more,—Jesus displaying his grace and offering his mediation—the Spirit and the bride saying come—the portals of heaven opening, and presenting such goodly prospects and enchanting sounds, as eye hath not seen, nor ear heard, nor the heart of man conceived. As he approaches thither, I would have him hailed by ten thousand times ten thousand tongues, bidding him welcome—a thousand times welcome to the abodes of bliss—and pouring forth their hal-lujahs before the Father of his spirit. With rapture would I have his eyes behold the Saviour, seated upon the throne, invested with all his glory, holding out to him the sceptre of his love ; and, in strains more full of mel-

ody than all heaven besides, saying,—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And I would have his joy go an eternal round, increasing at every step—rising higher and higher without diminution and without end. Such an aspect, would I have the path of obedience bear in its commencement—in its progress, and in its termination in that high and holy place, where God sheds forth the abundance of his glory, and lightens it above the brightness of the sun, with his own immediate presence.

THE PATH OF DISOBEDIENCE.

I would have this path rendered trying, uncomfortable and forbidding, by the loss of privileges and favors, smiles and tokens of friendship—by the

humbling of pride, and by restraints upon suitable indulgences—by denials and neglects—by indifference and repulsive justice—by the loss of honor and kind remembrance—by apparent suspicion and distrust—by the unyielding frown of disapprobation—by an aspect foreboding fearful but righteous indignation—and by the execution of all suitable penalties and punishments.

Thus would I rear across the path of disobedience, a wall whose base should rest upon earth's centre, and whose top should reach to heaven—one which no pride should scale, nor all enduring obstinacy undermine or penetrate. I would have the way rough, and dark, and dreary, and desolate, and slippery, and cold, and cheerless; exhibiting fearful sights and great signs, exciting shuddering, and horror, and vexation; that whoever heaves in sight, might turn from it and pass away. I would plant it

with thorns under foot, and hang it with swords by hairs over head. On either side I would have loud thunders utter their voices, and fierce lightnings blaze. At the very entrance, I would have the whirlwind confuse, and the tempest beat. Thither I would have the hurricane sweep, and the tornado roar !

I would have the reins of parental government held firm and steady, tightening when the subject is refractory but yielding when mild.

For these different representations of different paths, I have the sanction of the word of God. By this, these different ways are presented in all the vivid colors, and flowing imagery, of most striking contrast. One is irradiated with all the splendor of light and effulgence of glory, like that of the sun shining in his strength. Here all the beauties of the rainbow diffuse their exquisite charms. Here when-

ever the ear is open and the heart awake, may be heard, day and night, all the music of the sweetest strains, and the softest melodies,—the most thrilling harmonies and touching tones, ever made by natural or supernatural voices, or ever circulated in the atmosphere of earth or heaven.

But the other way, the word of God presents, as

“Horrible on all sides round ;
As one great furnace flamed, yet from those
flames,
No light, but rather darkness visible,
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all.”—

TO THE BRETHREN.

O ye followers of Christ, ye brethren in the Lord,—while you and I, and others, have seen Zion afflicted

and suffering, we have wept. But the tempest we hope is past, and a heavenly calm is settling down upon us. Our sky is clearer, and the air more salubrious. But let nothing lull us to sleep, lest Satan get the advantage of us, and our last state be worse than the first. O let us take *heed* to ourselves, and to all our duty. Let the past arrest our fears, and the future animate our hopes. Let every thing from above, and from beneath, and all around, quicken us in watchfulness and prayer, that we may be ready for another onset more fearful than the one we have recently experienced. And then, in the strength of the Lord of hosts, and on the fields of Zion, having on the whole armor of God, and standing firm on truth and duty, we will give the enemy battle, ward off the enemy's shock, or direct it over our heads.

But now, brethren, whatever rocks

and shoals, or whirlpools, have been discovered, on either side of the way we have traversed on the mighty deep, in this tempestuous season, they must be remembered with gratitude to God; now that he has guided us safely through, that for the future we may be less exposed to shipwreck than ever.

We sometimes think it best to use severe measures with our children, to bring them to a right state of feeling and course of action ; but whenever our heavenly Father, with more than parental sympathy and tenderness, takes this course with us, we soon begin to tremble and cry out that the rod is too large, or crooked, or knotty, and fear that he will use it too long, or fast, or hard, and we rather escape immediately from his hand, than to endure the chastisement of his sons and daughters, and be subject, in all

its extent, to the most excellent discipline of our Father's family.

When temptations, foes and storms assail you, brethren, then is the time to gather up your loins, like men and christians, and to be strong in the Lord and in the power of his might. Then is the time to give faith the height and depth ; the length and breadth ; the strength and compass, of the most noble, determined and persevering resistance. If you have planted your feet firm upon the platform of God's word, always maintain your standing without wavering ; suffering, praying and acting like christians ; holding on above, and looking for the salvation of God, till it come.—or you die upon the spot, and ascend to heaven.

When the ground on which we stand is that of truth and duty, shall we ask the pardon of any one for standing there ? Nay, for this we cannot ask

the pardon of God. Shall we insult him, by asking his pardon for obeying his commands, or for doing our duty? Nay, in this we trust him, rather. For if our hearts condemn us not, then have we confidence towards God. And if we find ourselves in difficulty at any time, by pursuing the path of obedience, we are to trust God for our escape.

If we have any enemies, and they wish to humble us in ourselves, and exalt us before God, let them make another such onset, and if our depravity is not in a measure subdued by it, our pride humbled, our faith strengthened, the favor and the glory of God displayed around us, it will be because they make their assault upon some part of our character where we are vulnerable, and have not on the armor of truth.

If any of our fellow sinners, our brethren in the human family, will

not unite with us in the worship and service of God, we will certainly make no harder request of them than this, that they let us alone ; and for this, we will not be very anxious ; for God, who is wiser than man, may see it to be most for our good and his glory, that they should afflict us. For it is possible that in trying to upset us, they may set us up.

If any of us have passed through this furnace of fire, heated seven times hotter than usual, and it be discovered that not a hair of the head is singed, or the smell of fire passed upon us, let us not forget, that it was because of the presence of one, like unto the Son of God.

CONCLUDING REMARKS.

1. How important that all should give more earnest heed to that divine

admonition, Let your moderation be known to all men. This is equally important in relation to *feeling*, *acting*, and *believing*. If all had duly attended to this admonition, how much dreadful excitement; how much wickedness and distress might have been prevented. There are times, and there are persons and things, in relation to which we should always be slow of heart to believe, and moderate in feeling and in acting.

2. On an occasion like the present, we learn who are willing to be known as our friends, when it is unpopular to be on our side. No thanks, in point of real friendship, to the man who is on your side only when the current of popular opinion sets strong in your favor. He passes on with the current, without effort or resistance. But to take a firm and decided stand on your side, when the current, and the tide, and the winds, and the waves, beat

against you and against *him*,—this requires friendship—firm, precious, endearing friendship.

3. From this subject, ministers and missionaries may learn to expect almost any thing, and every thing, that is evil. Their purest motives, and most virtuous actions, have no security from misrepresentation and perversion. But we know who hath said, “The disciple is not above his Master, nor the servant above his Lord.” “It is enough for the disciple that he be *as* his Master, and the servant as his Lord.” If they have called the Master of the house Beelzebub, how much more shall they call them of his household? If the world hate *you* ye know that it hated *me* before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said

unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you ; if they have kept my sayings, they will keep yours also. But all these things will they do unto you, for *my name-sake*, because they know not him that sent me."

But for our consolation, it is written, if we suffer with him, we shall also be glorified together. And, with the great apostle, we may well reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed.

4. From this subject, all who enlist in the cause of Christ may learn the importance of being better equipped than they usually enter the field.

There is much to be done. The contest may be long, and mighty, and painful. We therefore need all the armor with which God has furnished us, and to use it as he has directed us.

If we do this, we may know for our comfort, that all things shall work together for our good—that nothing shall separate us from the love of Christ—that we shall come off conquerors, and more than conquerors, through him that loved us and gave himself for us.

The sources of annoyance to the christian minister, are multiform and never failing. All the elements of human depravity, and all the powers of darkness, are against him. He must not think that they will slumber or sleep. But he must expect that sooner or later, and more or less frequently, all their ever active energies will be aroused, and put forth, in mighty, violent and long continued efforts, against him and the church of Christ.

But while we are called upon to remember that we have enemies for Christ's sake, we must not indulge feelings of hardness ; but cherish for

them the feelings of Christ, and cultivate the spirit of the gospel. We must bless them, that curse us ; do good to them that hate us, and pray for them which despitefully use us and persecute us. Like the great apostle we must be able to say. " Being reviled, we bless ; being persecuted, we suffer it ; being defamed, we entreat. We must be willing, if the will of the Lord be so, to be counted as the filth of the world, and the offscouring of all things, for the sake of Jesus.—Yea, we must rejoice to be counted worthy to suffer shame for his sake.

5. The subject admonishes us to be on our guard against undue excitement by sympathy. It is lovely, praiseworthy and of good report, to see man awake to all the wants, and woes, and joys, of his fellow man—to see him, with the kindest and most tender sympathy, entering into the condition of others ; rejoicing with

them that rejoice, and weeping with them that weep. But the fact that sympathy is a property which we possess in common with the brute creation, is, of itself, sufficient to teach us that it is not our guide. We have a guide more elevated, distinguishing and sublime. It is the bright gift of heaven—the image of the invisible God—the infusion and inspiration of the omniscient mind. This guide is reason and religion, in union and harmony. “United they stand; divided they fall.” Our sympathies they should guide—our passions control. But if either sympathy or passion obtain the ascendancy—if we give ourselves up to the impulse and control of either, reason is thwarted in her operations, the understanding is perverted, and religion dethroned. We take both Scylla and Charybdis in our course, and we are shipwrecked mariners on the ocean of human feelings;

recieving the storm from the shore, and the mountain waves from the deep ; exposed to the lightnings from above, and the monsters from beneath. Peal after peal is heard, and surge after surge is felt.

There are times, when all the fountains of sympathy are broken up, and pour forth in an overwhelming torrent, deep, and large, and violent ; suffreing neither reason, understanding nor religion, to do their office ; sparing neither age, nor sex, nor rank —unmerciful alike, to the objects that awaken compassion, and call forth revenge ; cruel as the grave to one, and not less cruel to the other. Sympathy thus unrestrained, and thus operating is terrible in its effects, and should be as carefully avoided, as the undue excitement of any of the baser passions.

6. God's designs and dispensations, though to us often dark and mysterious, are in reality always wise and be-

nevolent, accomplishing the greatest good for his people, in the best manner. The cloud which to us may appear charged with a tempest, too dreadful to be borne, may contain the richest and most numerous blessings. They will descend in the best time and manner, though it may be at a different time, and in a different manner, from what we should have chosen, or have anticipated. And our subject certainly furnishes encouragement to the people of God to trust in him, even in the darkest time, if they are confident of being in the path of duty, and desire above all things else to walk in it.

To be a diligent and devout student in affliction, is more important than prayer for deliverance. It comports better with our own good, and the glory of God. This is a point of vast importance, in all the troubles and trials we meet with in the path of our duty. But this is certainly one we are

very likely to forget, or overlook, and it should therefore be indelibly impressed on our minds, and deeply engraven upon our hearts. It should never be forgotten.

7. The subject has furnished an occasion for the trial of christian character. It is easy to have *faith*, as far as we can see, and when there are no obstacles to be overcome ; but it is another thing to have that faith which is the substance of things hoped for, and the evidence of things not seen ; and to exercise it, even to our comfort and rejoicing, in the fiery furnace, and in the lion's den. Here we have a better opportunity to know whether we have any faith or not.

It is easy to have *hope* in lively exercise, when prospects open with increasing brightness, and charm on every hand ; but it is another thing to do it when we are in the deep waters of affliction, and the storm bears down

upon us from above. But even then, we should be able to say, with the Psalmist, Why art thou cast down, Oh my soul, and why art thou disquieted within me ! Hope thou in God ; for I shall yet praise him, who is the health of my countenance. We should say, with the apostle, None of these things move me.

We are sometimes called, in a special manner, to the exercise of christian *endurance* ; and we must endure with christian mildness, gentleness, patience, meekness, forbearance and long suffering. At such a time, we have a better opportunity to know what manner of spirit we are of, and where our treasure is, and where our hearts are, and whence we derive our consolation. All this may appear easy, when there is nothing to endure ; but it is more difficult in the time of trial. When temptations and persecutions arise, it will put us to the test.

The preciousness and the efficacy of prayer, in rolling in a tide of joy upon the bosom, and in affording support and diffusing strength throughout the man, can be realised only in the time of severe trial. It is then, that we find the promises of God a precious inheritance, and feel the adaptation of scripture to all our necessities. At times, if there is joy, it is the joy of grief. If there is a calm, it is let down from on high,—the calmness of an overcoming faith.

8. Our subject teaches us the importance and propriety of the question asked by Nicodemus when the Savior was reproached. “Doth our law judge any man before it hear him and know what he doeth?”

9. The occasion reminds us of many interesting and appropriate passages of scripture, of which the following claim a grateful attention :—

In the fear of the Lord is strong confidence ; and his children shall have a place of refuge. As thy days, so shall thy strength be. My grace is sufficient for thee. God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation, also make a way to escape, that ye may be able to bear it. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. Wherein I suffer trouble, as an evil doer, even unto bonds ; but the word of God is not bound. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently ; but if, when ye do well, and suffer for it, ye take it patiently, that is acceptable with God. Even hereunto were ye called ; be-

cause Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously. If ye suffer for righteousness' sake, happy are ye ; and be not afraid of their terror, neither be troubled. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a christian, let him not be ashamed ; but let him glorify God on this behalf. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. Fear none of these things which thou

shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation : be thou faithful unto death, and I will give thee a crown of life. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you. All things shall work together for good to them that love God. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord : be of good courage, he shall strengthen thy heart : wait, I say, on the Lord.

Finally, let us say, from the heart,
O Lord God, let us not be in haste

at any time to escape from the furnace of affliction, till we are sufficiently tried—till all thy infinitely wise and benevolent purposes concerning the affliction are answered, as it respects thy cause and thy glory. Make us ever more anxious to improve in the furnace of affliction than to escape from it ; and more anxious for thy glory and the prosperity of Zion, than for our own reputation.

AN EXTRACT OF ANCIENT HISTORY FROM THE BOOK OF ESTHER.

Now in Shushan the palace, there was a certain Jew whose name was Mordecai, and who sat in the king's gate. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains were wroth and sought to lay hands on the king, Ahasuerus. And the thing was known to Mordecai, who told it unto Esther, the queen ;

and Esther certified the king thereof, in Mordecai's name.

After these things, the king promoted Haman and set him above all the princes that were with him. And when Haman saw that Mordecai bowed not nor did him reverence, then was Haman full of wrath ; wherefore he sought to destroy all the Jews that were throughout the whole kingdom, even the people of Mordecai. And Haman said unto the king, There is a certain people scattered abroad and dispersed among the people, in all the provinces of this kingdom ; and their laws are diverse from all people, neither keep they the king's laws ; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed. And letters were sent by post unto all the king's provinces, to destroy, to kill, and to cause to perish, all Jews both young and old, little

children and women, in one day ; and in every province whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes.

But it was found written in the book of records, that Mordecai had told of the king's chamberlains who sought to lay hands on the king ; and he said, what honor hath been done to Mordecai for this ? Then said the king's servant, there is nothing done for him. And the king said, Who is in the court ? (Now Haman was come into the outer court of the king's house to speak unto the king to hang Mordecai on the gallows that he had prepared for him.) And the king's servant said unto him, Behold, Haman standeth in the court ; and the king said, let him come in. So Haman came in. And the king said unto him, What shall be done

unto the man whom the king delighteth to honor ; (Now Haman thought in his heart, To whom would the king delight to do honor, more than to myself ;) And Haman answered the king, For the man whom the king delighteth to honor, Let the royal apparel be brought, which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man with all whom the king delighteth to honor, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Haman, Make haste, and take the apparel and the horse as thou hast said, and do even so to Mordecai, the Jew, that sitteth at the king's gate ; let

nothing fail of all that thou hast spoken.
—Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai came again to the king's gate ; but Haman hasted to his house mourning, and having his head covered. And one of the chamberlains said before the king, Behold the gallows fifty cubits high, which Haman made for Mordecai, who had spoken good for the king. Then the king said, Hang him thereon. So they hanged Haman on the gallows, that he had prepared for Mordecai. And they also hanged Haman's ten sons. And Mordecai went out from the presence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shushan

rejoiced and was glad. The Jews had light, and gladness, and joy, and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Mordecai had said, Enlargement and deliverance shall arise to the Jews.

HYMN.

Light shining out of darkness.

- 1 God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.
- 3 Ye fearful saints, fresh courage take;
The clouds ye so much dread,

Are big with mercy, and shall break
With blessings on your head.

4 Judge not the Lord by feeble sense,
But trust him for his grace ;
Behind a frowning providence
He hides his smiling face.

5 His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan his work in vain ;
God is his own interpreter,
And he will make it plain.

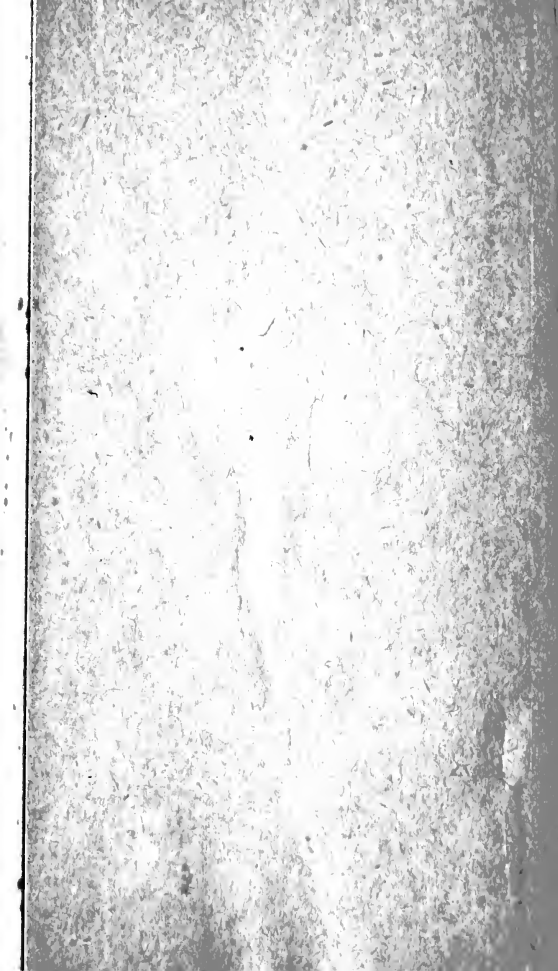
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